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"LIBERTY, HOLINESS, LOVE"

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, JUNE 17, 1848. N. S. FOLSOM, EDITOR.

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CONVENTION OF CONGREGATIONAL MINISTERS OF MASSACHUSETTS.

Extracts from the Records, May, 26, 1847.—"A proposition was placed on the docket, by a Committee of the Pastoral Association, and by vote of that body, to the effect, 'That a committee of twelve, one half from the Orthodox, and one half from the Unitarian portion of the Convention, be appointed to take into consideration the relations and rights of the respective denominations in the Convention, and in the Massachusetts Congregational Charitable Society, and to report at the meeting of the Convention in 1848."

This proposition was adopted, and the Committee was constituted as follows:—Rev. R. S. Storrs D. D., Sylvester Holmes, Sewall Harding, Nehemiah Adams, Silas Aiken, John A. Albro, and Rev. N. L. Frothingham D. D., E. S. Gannett D. D., Alexander Young D. D., S. K. Lothrop, George E. Ellis, and Chandler Robbins.

REPORT.

The Committee appointed at the last meeting of the Convention, "to take into consideration the relations and rights of the respective denominations in the Convention, and the Massachusetts Congregational Charitable Society, and to report thereon, respectfully submit the following report:

This Convention had its origin not far from the year 1690. It appears to have been instituted for the purpose of having some authorized body of Congregational ministers in the colony to hold correspondence with other ecclesiastical bodies, and to promote the general interests of religion. But no differences of religious belief seem to have affected any of its proceedings.

A sermon was preached at the annual meeting of the Convention, from the beginning. The record of texts shows that the sermon was not a Charity sermon, but a *Concio ad Clerum*.[1]

A collection was taken up at the close of the annual religious service, and was applied to the help of ministers in destitute places.[2]

But in a few years it was proposed to set apart some of the money for the benefit of widows and orphans of deceased Congregational ministers.[3] Contributions and bequests were also made to this benevolent object, and it soon became necessary to devise some suitable means of managing these funds.[4]

For this purpose, the Convention petitioned the General Court; and in 1786, obtained a charter for a Society to hold and manage property given for the benefit of the widows and orphans of Congregational ministers. The Society was incorporated under the name of the Massachusetts Congregational Charitable Society.[5]

The original members were nominated to the General Court by the Convention, and were accordingly named in the act of incorporation.[6]

As the Society was created at the request, and for the use of the Convention, it continued to exist for the sole purpose of executing the charitable designs of the Convention. The Convention fund, which now amounted to £571. 1. 7,[7] was placed under its care. The Society being an incorporated body, those who wished to aid the widows and orphans of Congregational ministers, gave their money, of course, to the Society, as the trustee of the Convention. The original Convention fund was mixed with subsequent bequests and donations, till the year 1806, when it was separated by the concurrent aid of a Committee of Convention appointed at the suggestion of the Society.[8]

It is obvious, from the records of the Convention, that the Society and the Convention regarded themselves as having an identical object, the Society acting as the legalized agent of the Convention, doing for its widows and orphans by means of corporate powers that which an irresponsible body like the Convention could not do. Almost every year for a long period, the Convention raised a Committee to consider ways and means to increase the Society's funds, and to confer with the Society on the best measures to promote the object for which the incorporation was obtained. Reports and recommendations, were made by these Committees, and they were adopted by the Society.

The following facts from the records selected from a large number of the same kind, show in what relation the Convention originally stood to the Society.

1792. Records I, 17, 19. "Voted, That Rev. Dr. Hitchcock [and six others] be a Committee to confer with the Committee of the Congregational Charitable Society, on the state of their funds, and the best means of enlarging them."

They reported that the two Committees were jointly of opinion, that an address should be printed and sent to the ministers and deacons of the several Congregational churches in this Commonwealth, "desiring them if they shall judge it expedient, to promote a collection in their respective congregations, for the purposes of forming a fund for the relief of indigent widows and orphans of deceased ministers." The Report was accepted, and a Committee appointed to prepare an address.

1792. II, 17, 19. "Voted, That Dr. Hitchcock be a Committee to present the thanks of the Convention to the Hon. Thomas Russell Esq., for his generous donation to the Massachusetts Congregational Charitable Society."

1793. II, 24. Voted, That the Treasurer of the Massachusetts Congregational Charitable Society be requested to present the thanks of the Convention to those persons who contribute to the fund for the relief of indigent widows and orphans of deceased ministers.

1795. A Committee of the Convention recommended, that application be made by a joint Committee from the Society and the Convention to the General Court, to grant them a township in the Eastern unimproved lands.

1797. A Committee of Convention, after conference with a Committee of the Society, recommended, that the Charitable Society add the interest of its property to the principal for the present. Records II, 54, 170.[9]

From these facts, it appears that the Convention regarded and treated the Society as its agent, constantly watching over it, suggesting ways and means to increase its funds, while the Society cheerfully concurred with it to promote the object for which the Convention had obtained for it, its chartered existence. Its charter gives it an absolute, legal independence of the Convention, though it has an historical and moral connection with it.

The Society, from an early period reserving a part of its income for accumulation, in the year 1835 (Records of Convention, III, 310,) adopted the rule of disbursing only four sevenths of that income, and adding three sevenths to the capital. By permitting the fund to accumulate, it was thought that the increased good which it would accomplish in after years, would be preferable to the scanty aid which it could then afford from a much smaller capital. The whole amount of funds in the hands of the Society is about $92,000.

The Massachusetts Congregational Charitable Society is now composed, according to the charter, of fifteen ministers, and fifteen laymen. Of the present members of the Society, nine rank as belonging to the Unitarian portion of the Convention, (Rev. Drs. Lowell and Pierce not being included,) and four as Trinitarians. Of the lay members, thirteen rank as Unitarians, and two as Trinitarians. The aggregate is, twenty-two Unitarians, not including the two clergymen above named, and six Trinitarians. In 1813, the proportion was twenty-two Unitarians, including all who were not professedly Trinitarians, to eight Trinitarians. The relative proportion, therefore, has changed but two in thirty-five years; as vacancies in so small a number of course occur but seldom. It is natural, however, that some uneasiness and dissatisfaction should exist with regard to this disproportionate representation.

It is said, that the larger part of the benefactions to the Society have been given by Unitarians; and unquestionably they have been large and generous contributors. It is also a fact, that the largest individual contribution was made by a Trinitarian. It is gratifying to remark, that the Unitarian donors could not have been ignorant that a very large proportion of the beneficiaries were of the Orthodox persuasion. It is also gratifying to observe, that since, as well as before, the differences and divisions between the Orthodox and Unitarians began, and while they have been fully understood, members of the Orthodox denomination have also contributed generously towards this charity.—These facts show, that the funds, from whomsoever received, were not given with sectarian feelings, but for the aid of widows and orphans of Congregational ministers without regard to their distinctive belief. Such being the case, your Committee are not disposed to make it a point of importance from which denomination the larger amount of money has been received, nor do they think that a denominational influence should affect the management or distribution of money given with such liberal feelings. They believe that no such influence has ever prevailed in distributing either the charities of the Society or of the Convention.

When the line of separation was first drawn between these two denominations, it was found that a majority of the Society was on the Unitarian side. This was purely accidental; and under the circumstances, it is not altogether strange that the majority should have perpetuated itself. Neither is it strange that the Trinitarian portion of the Congregational ministry, while they entertain the highest respect for the present members of the Society, should wish to have a suitable share in the management of a charity instituted by the Convention, and in which their own widows and orphans will be so deeply interested. Your Committee believe, that the whole Convention will entertain the hope, that when all the facts in the history of the Convention and Charitable Society are fully considered, the relations of the denominations in the Congregational Charitable Society will be satisfactorily arranged. It is believed that it would be gratifying to a majority of both parties, if the two portions of the Congregational body should share harmoniously and with a nearer approach to equality in the management of the Society, each of them sacredly regarding the just expectations and wishes of the other, so long as they retain their respective denominational distinctness.

We come now to the relations of the two religious bodies in the Convention.

The Convention of the Congregational ministers of Massachusetts, with wide individual differences of theological opinion, is composed of two general bodies, who are brought together by common membership as pastors in this Convention. The interest which their widows and orphans have in certain funds, constitutes a bond for each individual pastor to this body, and all have equal claims to the charitable aid afforded by the Convention. With regard to this, no difference of opinion or administration has ever existed.

The election of the annual preacher to the Convention, has, of late years, been occasionally a matter of disagreement. Previous to 1822, there was annually but one candidate for preacher, who was usually elected without any formal division. It is understood, that it would be satisfactory to the part of the Convention which is in a minority, if once in three years the preacher be taken from their number. The above arrangement would not, of course, be regarded in the light of an exact proportional assignment.

Your Committee restrict themselves to the simple statement of this arrangement. As they propose nothing with regard to any arrangement with the Charitable Society, they also leave this part of the subject referred to them without any definite proposition, suggesting that this whole subject be now postponed, and that the Committee be discharged.

In conclusion, your Committee would venture, unitedly and earnestly, to commend to the Convention the important and sacred interests of Congregationalism which are equally dear to us all, and to urge the cultivation and exercise of a spirit of Christian forbearance and charity, and the study of those things which make for peace, and the things whereby one may edify another.

R. S. STORRS, Chairman of Committee.

Boston, May 31, 1848.

[This Report was accepted, and agreeably to its suggestion the subject was indefinitely postponed, and the Committee discharged.]

REFERENCES IN THE FOREGOING REPORT.

[The following Passages in the Records of Convention referred to by volume and page in the Report (as read) have been copied out for publication.]

1. "From an inspection of the subjects it is evident that the Discourse has always been considered not as a mere Charity Sermon but a Concio ad Clerum." [Historical Sketch of Convention, 1821, prepared by Rev. Drs. Porter of Roxbury and Holmes of Cambridge, and Messrs. Pierce and Codman.

2. Records I. 36. A. D. 1756: "Voted, That of the unappropriated money £100 O. T. be given to the Rev. Mr. Torrey: And that he be informed That the reason why no larger sum is voted him is partly the smallness of this year's collection, and partly the discouragement which the Convention is under in respect of the seeming Backwardness of the people of his pastoral charge to contribute to his support after so long a trial: And the sd Mr. Torrey is requested to acquaint the people of his charge with the Discouragement which the Convention labours under in this respect."

Vol. I. 42, 1757: "Voted, That Revd Dr. Mayhew and Mr. Cooper be a Committee to write a letter to the people of Sth Kingston, expostulating with them upon their doing so little towards the support of the ordinances of Religion among them, and representing to them that if they persist in such conduct, the Revd Convention must withdraw the large assistance they have so long afforded them for this purpose. And the Revd Moderator is requested to sign the letter."

3. Records I. 57, A. D. 1763: "Voted, That in Order to render the annual Collection more extensively useful and beneficial, it be applyed to the use of Ministers' Widows and Children who might need the same, as well as to indigent ministers."—The fund seems to have been instituted this year, as we learn from the following entry: "Appropriated . . . . . To Relief of Minrs Widows & Children, £7. Towards a Fund for Minrs Widows & Children, £18."

4. p, 62, 1765: "Voted, That the Revd Dr Sewall, Dr Chauncey [and 6 others] be a Committee to prepare and offer a plan" of a fund for widows and children.

1766. "The Committee chosen last year to prepare and offer a plan" &c. "not having proceeded in that affair, Voted, That the Associated Pastors of the Town of Boston, with Revd Dr Mayhew and Revd Mr. Adams of Roxbury, or the Major Part of them, be a Committee to prosecute said affair."

Judah Monis, a teacher of Hebrew at Cambridge, two years before bequeathed "a considerable part of his estate for the relief of poor ministers' widows," the principal sum to be let out on lawful interest by five ministers named in the will, and their successors, the interest thereof "to be distributed by them or the major part of them as they, with the advice of the Convention of the ministers of the Congregational persuasion, at their Anniversary Meeting, shall judge proper forever."—The Convention were "encouraged by this bequest to pursue their object." [Hist. Sketch of Conv. p. 19.

In 1767, the Committee to prepare a "Scheme for a Fund," reported, as follows:

"The Committee appointed by the Convention of Ministers of the Province of Mass. Bay in New England, at their meeting in May last to prepare what they thought proper relative to a Fund for the relief of their widows and orphan children if, in the Providence of God, they should leave such, having been at some Pains to get the best information in matters of this nature, beg leave to report as follows:

That the Convention of Ministers of this Province at their meeting this Instant May, empower a number from themselves to apply in their name to the General Court, as soon as conveniently may be, for an Act constituting such Persons as they shall Nominate, into a body Corporate, with such powers as these nominated persons shall specify, in order to the more effectual management of a Fund to be raised for the relief of their widows and orphan children, as they may providentially leave such."

Then follow some provisions for annuities "in order to raise this Fund," &c., "from the ordained Ministers of the Mass. Province and any of the Officers of Harvard College who have familys." The Report then proceeds:

"In order to prevent mistakes as to the Distribution of the Income from the Fund,

That the Corporation when constituted keep an exact account what part of the Fund arises from the annual Contribution, and what arises from subscription and other ways.

That the Corporation lay their accounts, annually, before the Convention of Ministers at their meeting the Day after the Last Wednesday in May, and that they be then adjusted and settled. Or if it should so come to pass in after time that there should be no more any stated Convention of the Ministers of the Massachusetts Province, that these accounts be laid before the Overseers of Harvard College, to be by them adjusted and settled.

That the money arising from the Fund be annually distributed by a Committee of the Convention and Corporation, as above, the Day after the last Wednesday in May, or by the Corporation at that time, should there occasionally be no Convention, or should it so happen that there should be no more any stated Convention of the Ministers of this Province.

That the Above articles be esteemed essential, and in no Case departed from in any after Time. Nevertheless that occasional Rules may be made by the Corporation, with the consent of the Convention, provided they be such as do not interfere with those that are here declared essential.

* * * * *

In the name and at the Desire of the Committee, JOSEPH SEWALL."

Boston, 25th May 1767."

The Records continue: "The foregoing Report was distinctly read a second Time, Article by Article, and full debate and consultation had thereupon, and then the further consideration thereof was deferred until to-morrow morning, the same in the mean Time to lie on the Table for the free Inspection of every Member of the Convention."

May 28th. "The Report of the Committee relating to the proposed Fund signed, Jos: Sewall per order, which was twice read yesterday and referred for further consideration this morning, was again read, whereupon it was

"Voted, That it is acceptable to the Convention, and That it be forthwith carried into Execution.

"Voted, that the proposed Incorporate Society do consist partly of Ministers and partly of Lay Men.

"Voted, that the proposed Corporation consist of an equal Number of Ministers and of Lay Gentlemen.

"Voted, that the proposed Corporation consist of Thirty Gentlemen.

"The following Gentlemen were nominated and Voted to be the first Members of the proposed incorporate Society, viz.

His Honr Thos Hutchinson, Levt Gov.	The Revd Dr Joseph Sewall " " Chas Chauncey
The Hon Andrew Oliver Esq.	Rev Mr Pres. Edw Holyoke
Hon John Erving Esq.	Rev Nathl Appleton.
" William Brattle Esq,	" Ebenezr Gay.
" Thos Hubbard Esq.	" Ebenezer Pemberton.
" James Bowdoin Esq.	" Samuel Mather.
" Harrison Gray Esq.	" Thomas Barnard.
" Edmund Trowbridg Esq.	" Samuel Cook.
" James Otis Esq.	" Ebenezer Bridge.
" John Barret Esq.	" Andrew Eliot.
" Thos Cushing	" Samuel Cooper.
" Joshua Henshaw Esq.	" Edward Wigglesworth.
" John Hancock Esq.	" Amos Adams.
Mr. Thomas Gray	" Joseph Jackson.
Mr. William Phipps.	

"P. M. . . . . It being Proposed that the intended Corporation be enlarged so as to Consist of Forty Gentlemen, the Same passed into a vote and the following Gentlemen were chosen as an addition to those elected in the Morning, viz.

The Hon. Peter Oliver Esq	The Revd Stephen Williams
Hon Pickman Esq.	" Robert Breck
Hon Robert Hooper Esq.	" Thaddeus Maccarty
John Winthrop Esq	" Benj. Stevens,
Carter	" Abraham Williams."

This was in 1767. "The commotions soon after excited in the Province by the Stamp Act; the dissatisfaction with the gubernatorial administration, and the revolutionary war which convulsed the country and put 'all the foundations out of course,' sufficiently account for a delay of the execution of the plan of Convention for several years. After the successful termination of a long war, and the tranquil settlement of the Commonwealth as an independent State, the plan was auspiciously renewed." [Hist. Sketch of Conv. 1821, p. 20.

May 26, 1785. "The question was put whether Convention will renew their application to the General Court for a Society to be incorporated for the benefit of the Widows and Orphans of poor ministers, and for Annuities.

"Voted to choose a Committee to prepare a plan for the incorporation of a Society for the purposes expressed in the last vote; and in case a charter should not be obtained, the Committee are desired to prepare a plan in which the object which Convention have in view may be secured without Charter." The Scribe, Rev. John Lathrop, adds: "N. B. It appeared to be the sense of the Convention that the number to be incorporated should not be large, and that it should consist only of Ministers."

5. May 31, 1786. "The Act of the General Court, incorporating The Mass. Cong. Charitable Society was read.," A Committee of Conference was appointed.

June 1, 1786. The Committee appointed to confer &c. reported that

"It appears to your Committee that the Society lately incorporated by the name of the Mass. Cong. Charitable Society is so constituted as to answer the general purposes for which Convention has long wished to have a Society incorporated; and your Committee think it advisable that Convention order the Treasurer to deliver such monies, as he may now have, belonging to Convention into the hands of the Treasurer of sd Society by some Vote of the following kind;—Whereas there is now in the Treasury of the Convention the sum of Five Hundred and seventy-one pounds, one shilling and seven pence in public and private securities, which sum has been given by divers persons, the interest of which is to be used for the benefit of the poor widows and orphans of deceased Ministers, which monies the Convention wish to have in the hands of a legal Trust; Therefore,

Voted, that the Treasurer of the Convention be directed to put the above mentioned securities, and what other property he may have belonging to the Convention into the hands of the Mass. Cong. Char. Society, to be improved by sd Society in such ways, as in their wisdom, they shall judge most conducive to the benevolent purposes of the Donors; The interest on which securities, and such other property, as the Convention may put into the hands of sd Society, be distributed from time to time, agreeably to the advice of the Convention.

JOSEPH LYMAN, Chairman."

6. See 4.
7. See 6.
8. Records of Convention, 1806.
9. 1810. "Voted, That the Convention recommend to the Council of the Mass Cong. Char. Society to take into consideration the propriety of their appointing an annual Lecture as a means of increasing the funds of the Society."

MINORITY REPORT,

Before the Massachusetts Convention of Congregational Ministers—from Three Members of a Committee of Twelve, chosen May 26, 1847, "to consider the Rights and Relations of the two denominations in the Convention, and in the Massachusetts Congregational Charitable Society." Read May 31, 1848.

The undersigned, while they do not controvert any of the facts stated in the Report, now submitted to the Convention, while they most cordially concur with all the expressions of brotherly interest and regard contained in it, and while they are entirely disposed to adopt any measures that might lead to greater harmony in this body, have yet felt compelled to differ from a majority of their colleagues, as to the general complexion of the Report, and its tendency to produce the good effects which it undoubtedly contemplates. In order to justify this dissent, or at least to show the subject under a little different aspect, they beg leave to present respectfully a few considerations.

It is understood that the *motion* for the appointment of this Committee by the Convention originated in a meeting of "the Pastoral Association of Massachusetts." The latter body is composed exclusively of pastors of what are called the Orthodox Congregational churches of this Commonwealth, while the Convention embraces all the Congregational miniaters of the State, of whom from a third to a quarter are classed as Unitarians. The undersigned learn that the *reasons* which led to the call for this Committee, were, a desire on the part of some of the ministers called Orthodox, to be relieved of a conscientious difficulty which they feel in being annually called to share a religious trust and service with some from whom they are divided by differences of doctrinal opinions, and an uneasiness at their unequal representation in the Massachusetts Congregational Charitable Society. Involved in this want of concord in opinion, are other objections connected with the annual choice of a preacher before the Convention, as often rival candidates, representing party views, are ballotted for, and the choice is decided by a bare majority; a state of things which has heretofore excited painful feelings, which may again be attended with contention, and which at present is deplored by many.

Such are the relations between the members of the Convention, to deliberate upon which this Committee was appointed.

On a view of the prominent points in the history of the Convention, the undersigned find that, at its formation, the only condition required for membership was, that of being a minister of a Congregational church in this State, (then Colony,) and that no terms of doctrinal profession were required; the simple fact that a body of professed Christians united in covenant, recognized their pastor in that relation, being sufficient to entitle him to a place among his brethren of the same standing. The Convention neither then nor since has looked behind that condition. At the date of its origin, there were known and acknowledged diversities of speculative opinion among the clergy composing it, as indeed there had been from the hour in which there were two ministers of Christ on the soil of Massachusetts; but such want of entire harmony of opinion did not interfere with the formation of this Convention, nor lead to any action upon the differences, still less, to the adoption of any other condition of membership than the one already mentioned.

From the Ecclesiastical annals of the Commonwealth, the undersigned learn how frequent have been the controversies between its ministers, generally too, of such a nature as to interest them all. They believe that it would be impossible to define the time when the differences of doctrinal opinion which are now acknowledged to distinguish the members of the Convention first began to exist, to be declared and debated between ministers and their more intelligent parishioners, and to appear in the preaching from the pulpits.

The records of the Convention give evidence that at intervals during the last half century, differences of doctrinal opinion have appeared in its annual meetings, and have influenced its proceedings. Attempts have been made to institute inquiries, and other measures founded upon this want of harmony, but in every case they have failed to draw lines between the members, or to issue in the adoption of any articles in the nature of a truce, a treaty, or a compromise of parties. There have been very exciting occasions and warm discussions, partaking of all the zeal and passion which have appeared in the religious controversies of the community at large, but in no single instance has any decision been made by the Convention on terms of Faith or Fellowship, though there have not been wanting members, who, on occasions, have ardently urged such measures. The Convention has averted all such purposes. The pastorship of a Congregational church has continued, from the origin of the Convention, through all the storms and convulsions of controversy, to be the one sole condition of membership.

The undersigned find that by a sort of tacit understanding for more than a score of years last past, the choice of preachers has been made annually from the two so-called parties in the Convention, in a fair proportion to their respective members in the Commonwealth, and that for the last few years there has been an increasing orderliness, unity and harmony, in the business of the Convention.

The undersigned feel that there are objections and difficulties in the way of advising any terms which shall define parties in the Convention, and designate their respective rights.—The Convention is concerned with its members collectively, only as they are pastors of Congregational churches. Any member who objects to so broad a platform, has the liberty to leave it. He will not thereby forfeit his individual rights as a Congregational minister, nor deprive any objects of charity whom he may leave behind him of a share in its benefactions. It may be doubted, whether even a majority of members can introduce any important modification of its constitution which shall involve a doctrinal test. Such action has heretofore been avoided by the Convention, and it has passed through times of strife more serious and painful than we have any reason to fear for the future. Our fathers in the ministry felt all our embarrassments, but were carried through them without rearing a monument of their dissensions in a census of the opponents, and the bestowal of an envied honor by annual count among themselves. Why should we, in more peaceful times, renew the strife, and transmit it to posterity as another reproach upon the charity that ought to prevail among Christian ministers? If any measures are advised for assigning the offices and the annual sermon to members of the Convention according to sectarian views, the Convention will again be called to debate matters which it has frequently entertained, but upon which it has never yet been decided. If it be proposed to make what has heretofore of late been done by tacit understanding, a matter of formal decision, so that so-called Unitarian preachers shall be chosen one third or one quarter of the number of times in which the so-called Orthodox are selected, then it is doubtful whether both parties would meet in Convention again, while each would attend on its own turn and then only.

There are venerable and honored members of this Convention, who refuse to be classed with either of the two parties by which the Congregational body is divided; who have never identified themselves with any doctrinal test, whose opinions we are not justified in describing either as Orthodox, or as Unitarian.—These members are, nevertheless, pastors of Congregational churches, and are responsible only to their respective churches. The number of such ministers is increasing in this Commonwealth. It would be unjust to compel them to join a party in opinion, or to treat them as if they did not belong to the Convention, because they will not adopt either of two names, both of which they dislike.

The "Mass. Congregational Charitable Society" is entrusted with the care of the small funds which belong to the Convention, and annually distributes its benefactions from its own larger funds to the same objects of charity—the widows and orphans of Congregational Ministers. The records of the Convention indicate that it suggested the request to the Legislature to incorporate a number of gentlemen to form that Society, that it might have a legal depository for its funds. There is reason for believing that some generous laymen who wished to contribute to the charity, made a prior suggestion, by which the Convention, as the more proper instrumentality, was moved to act in this matter. The large funds now belonging to the Society, have accumulated in part by fortunate investments, and the funding of a portion of the annual interest. We learn from official sources that about four fifths of all the donations that have been made to it have come from individuals ranked among Unitarians, and that seven eighths of its annual bounty are distributed to widows and orphans of those called Orthodox. The Corporation consists of Fifteen Laymen and Fifteen Clergymen. The proportion of its Members holding respectively the different doctrinal opinions which prevail among Congregationalists, is about the same now as at the date of the foundation of the Society, and as it has been ever since. As the most perfect satisfaction has been expressed with the distribution and care of charities by the Society, both from its own funds and from those which it holds in trust for the Convention, the undersigned feel an unwillingness to suggest the introduction into it of distinctions founded on doctrinal opinions.

All which is respectfully submitted.

GEORGE E. ELLIS.
N. L. FROTHINGHAM.
ALEX'R YOUNG.

Boston, May 31, 1848.

ANNUAL REPORT OF THE MASSACHUSETTS BIBLE SOCIETY.

This Document has just issued from Mr. Wilson's press, in his usual excellent style. It contains Rev. Dr. Parkman's Report, of which we have before spoken; also an Appendix consisting of the Christian Register's report of the Proceedings of the public meeting, and an interesting "History of English Versions of the Bible." Dr. Parkman thus appropriately introduces his Report:

The returns of these Anniversaries, while they offer to us who are still permitted to witness them, occasion for gratitude to an upholding Power, seldom fail to bring with them, also, remembrances of bereavement, and monitions from the graves of departed associates. The past year has not been without repeated experience of such bereavements. And they who are conversant with the history of this Society will not fail to recall, in this connection, the name of one of its earliest members, and, for a series of years, one of its most faithful officers. We may not withhold the tribute of our respect for the virtues and services of our Vice President, the late Rev. Dr. Codman. Having early devoted himself, with his distinguished temporal advantages, to the spiritual welfare of his fellowmen, he approved his fidelity by a long and consistent course of zealous action. His warm and generous affections were all enlisted in the labors of his chosen profession; his love to his brethren was shown in his unvarying kindness, his ready sympathy and hospitality; and his zeal for whatever he embraced as truth, by the earnestness of his ministry, and, when occasion demanded by the liberality of his gifts.

And though not in any official relation to our State Society, yet as singularly devoted to the study of that book which it is our only object to circulate, we may not omit one whom a whole nation has mourned, and whom science, religion, and patriotism alike honor among their cherished sons. There is indeed a peculiar propriety in mentioning here John Quincy Adams, who was characterized not more by his signal endowments as a scholar and a statesman, than by his earnest faith, his child-like reverence, and his habitual study of the Scriptures. He made them, in an eminent sense, "the light of his feet, and the lamp of his path." He could say with the monarch of Israel, "Thy testimonies have I taken for my heritage for ever. Thy statutes have been my song in the house of my pilgrimage." And in the strength and power which he thence derived, amidst the labors and perplexities of arduous public duties, there was fulfilled in him the promise, that "they who wait upon the Lord shall renew their strength."

Neither may we omit, as giving the benefit of his influence to the same great cause, the name of the late Judge Hubbard, who united to the highest honors of judicial station the kindness and humility of a Christian disciple; who like the illustrious individual just noticed, was distinguished by his love of the Bible, and carried to his habitual search of its treasures the mental discipline he was accustomed to apply to his professional labors. Its words he had so "hidden in his heart," that he seldom needed outward helps to recall them; and, while administering justice in the high places of the Commonwealth amidst the general confidence, he taught with felicity and success the elements of religious knowledge in the Sunday school.

Dr. P. then proceeds to present the number of Bibles distributed, and the classes of persons who received them; alludes to instances in which good has been effected; speaks of the value of the Bible and the causes which hinder our full appreciation of it; dwells on its power as well to secure the welfare of nations as to convert the soul, and thus concludes:—

We therefore cling to the oracles of God, both as to the charter of public freedom, and the rule of individual faith; as "the defence of nations," and the sure pledge of immortal hopes. We rejoice in the belief, that in our most humble efforts to make them known, and within even our narrowest fields of operation, we are fellow-workers with God, and with fellow-Christians of every name, in imparting "the unspeakable gift." We will be faithful to the purpose for which alone we are associated, that of distributing the Bible "without note or comment." And our prayers shall not cease, that the gospel, which maketh free, which its blessed author has designated as "the pearl of great price," may be the law and the hope of us all: That, especially at the present time, it may so rule in the hearts and counsels of those to whom, amidst surprising revolutions, the tidings of which are daily brought us, seem to be committed the destinies of nations, that righteousness and truth may meet together, and the kingdoms of this world become the kingdoms of the Prince of Peace.

[We take the following from Channing's Memoirs, vol, 2, pp. 24—26, bearing date 1818. The correspondence of the last paragraph, both in thought and expression, with what appeared in the *Register* of April 22, under the second general division of the article "Unity in Diversity," and in the *Register* of May 27, in the last paragraph of the article "Interpretation of Proof Texts," is such that it might naturally be inferred we wrote those articles with the Memoir open before us at this very extract. But we at that time had not seen the passage. In the same *Register* of May 27, in the article "Indefiniteness of future punishment," there is an extract which occurs further on in volume second than that which we give this week; but it was made not as we came to it reading the work in regular order, but in portions—and the portion, "Religion and Philosophy," from which the extract was made May 27, we felt the most interested to peruse first. It may be of very trifling importance to say all this, and yet we have felt it proper.]

CHANNING ON FUTURE RETRIBUTION.

"It seems to me that a man of common understanding, reading the Scriptures without any knowledge of the way in which they have been interpreted, would not think it possible that the doctrine should ever have been drawn from them that there is to be no future punishment. Almost any opinion would seem to him to receive greater countenance from the Bible than this. Yet this opinion has found strenuous advocates; and, from its very nature, it has not been advocated without making converts.

This error should be resisted with earnestness, because it directly, palpably, and without disguise diminishes the restraints on vice. It is at war with society. It is a blow at the root of social order. It lets loose those propensities which are constantly struggling against the principle of duty, and which this principle, unaided by the fear of future suffering, is in multitudes poorly able to restrain. The doctrine I am opposing goes to the very extinction of conscience. Conscience in man is an echo, if I may so speak, to the will and moral sentiments of God. Its dictates are authoritative, because we feel them to be dictates of Him who made us. A sense of God's abhorrence of sin is the chief nourishment of our abhorrence of it. Let God be viewed as so unconcerned about character as not to punish the guiltiest life; as to fall short in his administration of the plainest requisitions of justice; and a deadly torpor would spead over the human conscience. Moral sensibility would be paralyzed. . . . . .

The effects of this doctrine, indeed, may not immediately appear, because its very extravagance prevents its being thoroughly believed; because it cannot eradicate the principles of our nature, and cannot entirely efface the principles of education. Guilt and punishment are seen to have a connection too natural and intimate to be wholly separated even in thought. But whilst the influence of the docirine may be counteracted by these and other causes, such as natural good dispositions, freedom from great temptations, the power of opinion, and the like, yet its proper effects must be always bad;—its fruits are bitter, its tendency is to sin and death. . . . . .

On this account, I believe that the Scriptures in great wisdom say nothing of happiness reserved for the guilty after they shall have borne the penalty of their sins. If that happiness be intended for them, I should say that the present life is not the time for revealing it. Nothing decisively clear seems to me laid down in the Scriptures upon this subject. A solemn darkness hangs over the prison-house of the condemned. One thing alone is certain, that we shall suffer greatly hereafter, if we live here in neglect of God's known will, his providential aid, his revelation by Christ. In what way we shall suffer, or to what duration and extent, the Scriptures, *it seems to me*, have not precisely defined, and we need not to know. It is enough to have the impression that a great woe hangs over guilt, and that we can gain nothing, but may lose every thing, by perserverving in transgression.—It is true, as many assert, that the word "everlasting" when applied to punishment, does not necessarily mean without end, and that it is often applied to denote limited duration; but still, that there will be a limit to future punishment, that it will operate to reform us, or that there will be bounds to the consequences of unfortunate guilt, the Scriptures nowhere declare. God's mercy, if it shall be extended to the impenitent, is not yet revealed. The future is filled with awful gloom to those who are now living without God, and it is but kindness towards them to encourage no delusive hope. Such a hope forms no part of my message, for in my view it makes no part of revelation. The Scriptures show us the wicked banished into darkness. In that exile it leaves them. That darkness hides them from our sight. If mercy is to be extended, it is mercy to be revealed hereafter. It is not to be taken into our account now, in estimating the consequences of sin."

ENGLISH METHODISTS.

Seekers admitted to communion.—Benevolent Contributions.—Madison Jefferson.—Female Leaders.—Missionary Societies.—Theological School.

[The following account, we feel assured, will be read with great interest, among the proceedings of the late Pittsburg Methodist Conference. We are glad to learn the facts in relation to admission to communion in England.]

J. A. Collins moved that the order of the day be suspended for submitting to the Rev. Dr. Dixon, delegate from the British Conference, some questions,

1. What construction is put upon our General Rules by the British Connection, in regard to the admission of persons into full membership? Do they admit *seekers*, as well as *regenerate persons;* and if so, as a church do they still approve of the usage and the rules?

Dr. Dixon proceeded to answer.

The first question proposed, he said, I must answer in a three-fold sense.

We do admit seekers of salvation. Persons on trial are persons earnestly seeking the Lord. We do not consider them members of society while they are on trial for three months.

If they do not find the blessing of justification in this time, we do not consider this as an objection to their admission. If they continue importunate, devout seekers of salvation, we admit them as full members. This is, of course, connected with another principle—while we do not require regeneration as an absolute test of membership, we require persons to give evidence of sincerity by a diligent attendance on all the ordinances of grace and salvation. Not many remain a long time in our society without regeneration.

It is a matter of practice with our ministers that they constantly insist on the necessity of seeking salvation. We go on in this matter just as our father John Wesley conducted the business in his lifetime. Wesley from the beginning admitted seekers of salvation to his societies. This is our practice.

Question by S. A. Roszell—Are contributions made statedly in the classes?

Answer—Our rule is that each member give a penny a week and a shilling a quarter. This is the general rule and usage, but some of our more wealthy members give more, according to their means. Some give a half sovereign, some a sovereign, and a wealthy member on my circuit gives five sovereigns a quarter. But we have many poor, who can contribute little or nothing! We have a poor fund, for the assistance of the poor among us, as we have the means. In our circuit, Birmingham, we give about two hundred pounds sterling a year; I think about that.

Qustion by M. Trafton—Have you any colored members in your societies—if so, do you report them?

Answer—If our excellent brother knew more of England than he appears to do, he would not make such an inquiry. I never met with but one colored man in society in England in my life.

This was in the vicinity of London. In meeting the class for the distribution of tickets, with the class book in his hand, he came across the name of *Madison Jefferson*, and he looked up, and there stood before him a fine, large, athletic, and he thought beautiful black man. (A laugh.) I thought him beautiful. I said, you have a fine name—this is the name of two American Presidents. How did you get this name? He answered, "My massa give it to me." I in-

quired, have you been a slave? He replied, "Yes." And did you run away from your master? "Yes, I did." And did you not think it wrong to run away from your master, and thus deprive him of his property? "No, he thought the wrong was on the other side; for his master had no right to hold him as a slave."

The Doctor, in continuation, said he thought it improper to continue these questions any longer in the class, but when the people were gone, he asked the colored brother more fully in regard to his history. He told him he had two masters. The oldest one he thought was no Christian; but the young master he believed was a good man. He said he had been flogged frequently, and he and two or three others concluded to escape.

He knew if he was detected and brought back, he would be flogged; and if he stayed he would be flogged anyhow; and he could but be flogged, staying or going; so he concluded to run the risk.

An old negro directed them to follow the North star, and always travel by night, evading the light of day. They followed his direction, and after incredible hardships they got safe to Canada. But not thinking himself sufficiently safe there, he saved his money, and, as soon as he could get off, went to England, and is now employed in a starch factory, and appears to be a worthy and spiritual man.

Question by M. Trafton—When you reported your members, did you report so many white and *one colored?*

Answer—No! no! no! We make no distinction among our brethren in Christ Jesus on account of color.

Question by E. G. Wood—Have you any female leaders?

Answer—We have a large number of female leaders. We could not get along without them. In my present circuit we have twenty. They meet in our leaders' meeting. But on questions of Discipline they do not vote.

Dr. Dixon said, if agreeable he would say a word in reference to their great missionary society, and its operations. He considered it their greatest glory. Their home missionary operations, and the spread of the work abroad, are very extensive. There is scarcely a society in the country without its missionary society. Our mode is to employ the young, and especially the young women to collect. Our missionary collection during the last year amounted to £106,000. He referred to their success in the Islands of the Pacific—and they had every reason to be satisfied, and to be grateful to the Lord for the work which he had wrought. They never wanted men. Their young men were willing to go anywhere. Two of their missionaries had died at Sierra Leone, and two young men at their theological school immediately offered themselves to go to Sierra Leone, to preach and to die there.

He would give them some account of the Theological School. But he had some difficulty in his mind on this subject. He did not wish to introduce any thing that would produce the least unpleasant feeling. [Go on, go on, from several.] As far as we are able to judge, this school had answered the intention of its founders. None are admitted but those who are examined in the regular way as candidates for the ministry. They come out of these schools deeply pious, with their zeal increased and much improved in their qualifications for the work. It is our custom to appoint these young men to the most laborious and remote circuits. And they work with as much diligence and zeal as any body of men. Dr. Hanna and Mr. Jackson, the Principals of these schools, are two of our very best men—the most holy—the most deeply imbued with the spirit of their callings—and they come out from the tuition of these men well prepared to enter the ministry.

Concerning the provision made for our old men. We have a legalized fund. Every preacher on his admission, pays ten sovereigns, and pays six sovereigns a year afterwards. When a preacher dies, his widow receives an annuity according to the number of years he travelled. The superannuated preachers receive an annuity from this fund. There was also an auxiliary fund, from which great aid was derived.

He returned his thanks to the Conference for their kindness. He trusted, and hoped, and prayed, that the bonds of union between the Methodists of the whole would might be strengthened and perpetuated, and especially that the union between this church and the church in England may become closer and closer. And I trust you will think kindly of us in your father land. Do not forget the rock from which you were hewn. You are destined to be much greater than we, politically and religiously. But do not forget us.

J. A. Collins then offered a resolution of thanks to Dr. Dixon, reciprocating the kind feelings of Dr. Dixon and of the body to which he belongs.

Adopted by a rising vote.

CHRISTIAN REGISTER

BOSTON, JUNE 17, 1848.

THE REPORTS OF THE MINISTRY AT LARGE.

The Executive Committee of the Benevolent Fraternity of Churches, have issued a pamphlet containing their 14th Annual Report, by Rev. Mr. Waterston their Secretary; also the Reports of their ministers-at-large, viz.: the 3rd Annual Report of Rev. Dr. Bigelow, the 4th of Rev. Warren Burton, the 2nd of Rev. Samuel B. Cruft, Minister of Suffolk St. Chapel, and the 2nd of Rev. Samuel H. Winkley, Minister of Pitts St. Chapel.

Dr. Bigelow's Report is quite extended, and we are very glad to see it. For the Reports of the Ministers at large, being necessarily brief, only give an outline of their labours; and this can never be so interesting. They have no space for detail, or drawing out a complete picture. From Dr. Bigelow's Report we take a few paragraphs, which exhibit the Irish among us in a more favorable point of view, and present the subject of foreign immigration in a more favorable aspect, than have been wont to be taken.—Dr. Bigelow's remarks on these matters deserve to attract attention. From the heart we believe them to be just:

"Of the many thousands of those brought to our port in the course of the last year, great numbers, particularly among the arrivals near the close of the season, unable to find employment or transportation elsewhere, have continued to sojourn amongst us. Landing in destitution, often set down in our midst without a penny in store, the question, how they should live, was more easily put than solved. An opinion, by the way, popularly entertained, of their shipment here at the cost of of parishes, landlords, or work-house guardians abroad, has not been borne out by the results of my inquiries. There is, I apprehend, even in moneyed England, too pressing a demand for funds nearer home, to be lavished in such a way. I have not met, during the last year, with a single authentic instance of involuntary pauper importation; that is, the consignment here of a family or an individual at *public* foreign charge. The history of all is substantially the same. They gather up, and convert their little store into the means of defraying the expenses of a voyage hither; or they are helped by kindred, often through remittances despatched from this country, and furnished as loans on the contingency of future ability to repay. On their arrival in port, they most commonly (I speak of the Irish poor) have not the wherewithal to purchase the first day's provision. In this extremity, they are taken in charge by older comers, usually by some former acquaintances or *whilom* neighbors in their fatherland. If haply they know none such, they are provided for awhile by the hospitalities of their fellow-countrymen in general.

No people are more prodigal of good offices in like sort, certainly in cases of extremity, than the poor Irish; none ever acted more closely on the apostolic maxim, to "bear one another's burdens." And I hazard the opinion, not lightly formed, that even in Boston,—a city so famed for its philanthropy,—the amount of voluntary benefactions for the poor in all other quarters is not only *relatively* surpassed, but absolutely well nigh matched, by the measure of charities raised, and self-sacrifices imposed, for mutual relief (I mean, in actual sum total), which are cheerfully submitted to by this remarkable people. It is due to them to add, that, making fair allowances for exceptions,—considering, too, their condition and frequent dire necessities,—they are not particularly chargeable with the vice of alms-craving from the love of it; that is, through preference for the "bread of idleness." Their cry is loudest for work,—more anxious for this, where the hope of it exists, than for the boon of meat. Give them this; give them labour; give them honest employment for their hands; and, so long as it lasts, or a balance of earnings is left in store, they will seldom ask or beg for more. And when we remember their sturdy toil, and the advantages thence accruing to the public weal, who will deny that they give back an ample equivalent for all the bounty they receive, or say that the State is not enriched quite as fast as the individual!

During the winter before last, I was brought into contact with a number of fresh immigrants, some of them with large households; and had facilities for a close observation of their character and habits. They had landed here about the beginning of the cold season. To their other privations were superadded, shortly after, in the case of several, the losses of their effects by the disastrous fire in Haverhill-street. It left them in complete destitution. As one of the distributing Committee, I was made their special almoner. They and others remained a charge on my hands till quite into spring. All the while they implored work. At length it offered, the "hope deferred" being joyfully realized. The men found employment chiefly on the waterworks; the young women, situations in families. Children were put to school; mothers and wives, with their little ones, kept by the "stuff." Comfort began to visit those families. They earned their daily bread, and were happy. Labor sweetened the repast. Soon were their hands more than sufficient for their necessities. They laid by some little savings in forecast against a "rainy day." And, during the past winter, notwithstanding the long suspension of out-door labors, but two of those families have returned to me for assistance in any sort, and that only occasionally in trifling amounts. Collectively, they have proved valuable producers; and (not to speak too largely) the city, I doubt not, has gained fourfold at least in the fruits of their honest toils, compared with all the succors from charity of which they had been the recipients.

From these remarks, I would not be understood as implying a particular admiration of the Irish character, or a particular gratification at the mighty influx of Irish population to our shores. But I cannot refuse them my sympathies. I know the hardships, the cruel hardships from which they flee. I know the uses which they subserve in our community; that, by their indomitable toil and industry, the many noble works are accomplished so beneficial to the public, of which we all are justly proud. They are the Gibeonites in our Israel,—"the hewers of wood and drawers of water,"—our carriers and delvers,—without whom the gigantic improvements and enterprises now achieved every *lustre* of years would be retarded through the space of a generation. And, though the masses be rude and unlovely, individual characters, as before observed, are occasionally discovered among them, distinguished for brightness and beauty. It is a washing for diamonds. Amid the coarse gravel, we may sometimes light upon "gems of purest ray serene," enough to repay the labor expended, and to animate a fresh search."

There immediately follows these extracts, an interesting case which we omit only because we have not room; but our readers will find it on the fourth page, next week.

We exceedingly regret to learn that want of means has made it necessary to dispense with services to the cause so valuable as those of Mr. Burton. His ministration which has been one not of preaching, but of visitation, has nevertheless made him a most efficient fellow-laborer in the great purposes for which the ministry of the gospel was established.

We have thought that if at the public meeting of the Fraternity, or on some other occasion, and perhaps at different times, each Minister could give his own Report from his own lips, and not have it merely written and printed, it would increase the interest in the subject. We suppose that Dr. Tuckerman's Reports were thus made.

Among the "helps" which an Apostle (I Cor. xii. 28) mentions as part of the evangelic means which God hath set in the Church, this of the ministry-at-large is found most efficient. May it continue to accomplish its good work!

THE "CHRISTIANS" ON RETRIBUTION. The Christian Register, some time since, spoke of the sentiments of the "Christian Connexion" on retribution. The Gospel Herald, of Ohio, says that while there are some of the Christian ministers in the east, who teach the doctrine of the final and utter destruction of the impenitent, he can "safely assert in behalf of the ministers of the Christian denomination at least in the west and south, and the churches of their charge, that they are not universalists, restorationists, or destructionists, but that they in general believe in the "everlasting punishment" of the finally impenitent, according to the words of the great Teacher—And these shall go away into everlasting punishment: but the righteous into life eternal. Mat. 25: 31—46: the epithet, *everlasting*, describing the duration or perpetuity of the punishment, just as *eternal*, in the opposite clause prefixed to *life*, describes the duration and perpetuity of the blessedness of the righteous."

For the Register.

REV. S. OSGOOD'S REMARKS AT THE ANNIVERSARY OF THE SUNDAY SCHOOL SOCIETY.

Mr. Osgood said that he agreed with the leading idea in the excellent report, that too exclusive importance had been attached to the education of the intellectual powers, and that the heart had been far too much neglected. Yet he did not think that the intellect had been enough cared for in its highest faculties. We are too much a nation of calculators, and the chief study of our youth is arithmetic—a study important indeed and based upon the laws of the Creator, but by no means the great science of life. Nay, a man may be a great mathematician, and yet be but a kind of calculating machine, and in the most important sense of the term, false to his reason, the divine reason, which gives man affinity with God and the Light of the world. La Place, if indeed he was an atheist, was but a sublime fool, for the fool in his heart saith there is no God. In the city of Providence, the School Committee had ascertained, that arithmetic occupied the chief part of the time in most of the schools, and the result forthwith was a reduction of the amount of time given to it by about one half, and the substitution of studies better adapted to the culture of the whole mind.

Mr. O., remarked that the resolutions proposed for discussion seemed to turn upon four points, upon each of which he would say a passing word.

I. THE CHILD. What is the child—a creature not needing restraint and guidance, and to be left to grow up as his natural instincts dictated; or a being dependent upon education and never truly himself, except when under true moral and spiritual influence? The child is not to be left to himself. The earthly elements preponderate first in his nature, and the spiritual faculties need to be quickened by judicious means. First cometh the natural and afterwards the spiritual. It will not do to glorify childhood as has been the habit, and try to make children believe that they are altogether heavenly and need only to keep their innocence. This theory is neither sanctioned by Scripture, nor experience, nor by the liberal theologians whose names are sometimes quoted in its defence. How profoundly Channing had observed the wilfulness of little children and the need of watching over them carefully, his Memoirs fully show. Christ loved little children, and called them to his arms, but he spake of them in words that indicate their need as much as their innocence;—"Of such is the kingdom of heaven"—or it is of these and such as these that the kingdom of heaven is to consist, or the subjects of the heavenly empire are to be composed. The child is not a being of hell, nor altogether of earth, nor wholly of heaven. Of elements singularly mingled, the little creature is sadly situated, if not brought under the influence of truths and institutions that represent the kingdom of heaven.

II. THE WORLD. The world lies in wait for the child, and will soon have him in subjection if the gospel of the kingdom does not save him from its thrall. How soon the world gets firm hold of him, parents are often amazed to learn. Even the infant catches the ways of the world, and the nursery sometimes repeats the drama of history, and illustrates the caprices of temper and the tendencies to vanity and vice, that mak the world what it is. The world will have the child, unless he is won to God by a power above the world. If the Gospel be not brought to bear upon the child's mind there is another ministry whose importunities will never cease. The question asked by Old Latimer, "Who is the most diligent minister of all the realm?" finds the same answer from all. Satan never abates his zeal, and visits young and old with most obsequious care. He will find entrance, unless he be kept out by heavenly agency. It is not enough to wish him away or order him away. He will not go until God and good angels displace him, and occupy his room.

III. THE GOSPEL. Here is the need of the Gospel for the child—that gospel, which is good news of the reality and blessedness of the divine kingdom, whose sovereign is God, whose law is love, whose promise is eternal life. It is word, but not word alone, but spirit and life. It is the great reality, and should be presented to the child in its practical force and beauty, with all the aids of judicious instruction and efficient church institutions. Thus the great work of religious education presents itself.

IV. SALVATION. To *save* the *child* from the *world* by the gospel, such is the aim the teacher, whatever be his name, whether parent, pastor or instructor.

The great theory needed is to commit the soul from the very outset to God through Christ. Vain the notion, that the child may be kept in a state of religious indifference until the years of discretion come when a free choice may be made between good and ill, truth and falsehood. From the very first the young mind should be prepossessed by religion as the young appetite is to be prepossessed by wholesome food, instead of being left to choose at venture between food and poison. The law of the Creator is that the child depends upon parents, and must receive from them the best influences and blessings which they have to impart. What gift so precious as the gospel! What folly to think it essential to bring up the child in the material house with all its physical comforts, and yet neglect to bring him up also within the spiritual house or Christian kingdom with all its heavenly truths and graces. Nothing better expresses the true relation of the child to the gospel and church than the rite of baptism as held by the great mass of Christians in all ages and as interpreted by the best minds of our time.

From the beginning then let the saving work be planned and pursued. The Sunday School should carry out the meaning of the baptismal rite and the influence of the Christian home. The school should be made in every way laudable, attractive, and should be regarded with dignity as a portion of the Church, nay, as the Church of childhood. A fit apartment for a Sunday School is one of the achievements of architecture and the other fine arts that we are yet to see. It would be easy enough to describe the true model by saying what it should not be. It should not be the cheerless, uncomfortable place which so many of our school rooms are.

Mr. Osgood then spoke at some length of the weak point in our system, our want of success in retaining scholars long enough under instruction—the two frequent worldliness which animates the youth of our parishes whose age should move them to be more interested in religion than before they leave the school. Many think the age of fourteen quite old enough for emancipation from pupilage, and too often no strong Christian influence takes the place of Sunday school instruction, and our little gentlemen and ladies go to swell the throng of worldliness and frivolity at a time when they ought to be prepared to become members of the church, refresh its energies by their enthusiasm, and steady their impulsiveness by its benign sobriety. This point needs looking to. The remedy will probably be found in some catechetical system which shall aim to bring the youth of the parish into closer and more endearing connection with the pastor, and prepare all who are properly disposed, for their first communion. Our friend and brother Mr. Coquerel, of Paris, has great success in his catachetical lectures. He can look upon many a young man in the excited crowd around him whose mind he has saved from infidelity; and should bloody times renew the old reign of terror, he might share the lot of Pinel the great reformer of Lunatic Asylums, who was saved from death by one of the mob who recognized in him the preserver who cast off his chains, and restored him to his senses by the medicine of good will. Surely atheism is as much an insanity as physical madness, and its cure merits at least equal gratitude.

Mr. Osgood closed his remarks of which we have given but an outline, by an illustration drawn from the recent account of the building, an iron bridge over a deep ravine through which a fierce torrent rushed. A piece of twine was first borne over by a kite to the tower—a cord was attached—to the cord a rope and to the rope an iron chain. Thus the little sailor of the air, the plaything of childhood, the kite, began the communication which ended in the bridge of iron. So the education of childhood from its earliest season should begin the work which ends in bridging over two worlds and bringing the child into eternal communion with the heavenly kingdom. From rock to rock, let the chains of adamant be fastened, and heaven and earth be one.

For the Register.

MIDDLESEX SUNDAY SCHOOL SOCIETY.

DEAR SIR,—Although your readers have been regaled with such ample details of the Anniversaries of the last week, it may be gratifying to at least a portion of them to have some account of the semi-annual meeting of the humbler, but cherished, organization, named at the head of this article. It was held in the Unitarian Church in West Cambridge, on Wednesday, May 24. Its early hour was consecrated by an affecting, chaste, and beautiful tribute by Rev. Mr. Stetson, Vice President, to the memory of the late Secretary, Rev. Jason Whitman, and of Rev. Samuel Ripley. By his motion, a resolution was adopted in relation to them of the following tenor; "That we feel with profound sensibility the bereavement we have suffered since our last meeting in the death of our brothers, Samuel Ripley, and Jason Whitman. Their departure has left in our hearts a great sorrow, and in our Association a void, which cannot be filled. While we submissively acquiesce in the kind Providence, which has taken them to a higher life, we cannot but lament the loss we have sustained in the absence of fellow laborers, so faithful, so earnest, and so devoted to the spiritual culture of the young."

The morning session was chiefly occupied in remarks upon the interest at present felt in the Sunday School. Rev. Mr. Barry introduced the inquiry, if it was not declining? If so, and he thought it was in some places, he believed it to be owing to two causes, which were silently, but surely at work; viz, the neglect of family training, and the want of faith in the benefits of the Sunday School.

Mr. Livermore, of Cambridgeport, did not think it true, that the interest was declining. The Sabbath School, with which he was connected, was established in 1814, and was one of the first then established in New England. In his School, a plan had been proposed by the Pastor to increase the interest of the scholars. Each child, and each teacher, on the first Sunday of every month contributed one cent, that they might raise a fund for benevolent purposes. At the end of the year, they had a fund of twelve or fourteen dollars, which was invested in books, and they were sent to the prisoners in the Jail at East Cambridge. This had accomplished the double purpose of benefitting others, and of increasing the interest felt in the Sunday School. A Bible Class, consisting of sixteen or eighteen young ladies had been organized as a benevolent society, and had done much good. He thought, that if the Sunday School was thus enlisted in deeds of benevolence, there would be no complaint of a want of interest.

Rev. Charles Brooks, Secretary of the Parent Association in Boston, also gave an account of the organization formed there among the Sunday School Teachers for benevolent purposes. This resulted in establishing a Missionary Society from the children of the various Sunday Schools in the city, who sent forth a Missionary to labor for them. He was called the Children's Missionary. They liked the idea, and it did not interfere with the Fraternity of Churches. As Secretary, he could say, that Sunday Schools were never so flourishing as now from Maine to S. Carolina. There were more children in our Sunday Schools, more teachers enlisted in their behalf, and a deeper interest was felt in religion. The want of interest, where it did exist, was owing to the unfaithfulness of parents, and to the neglect of ministers. He also adverted to the prevalent modes and theories of education in our common Schools, as tending to develope the intellect at the expense of the moral nature.

Rev. Mr. Frost thought that any decline of interest in the Sunday School was owing in some measure to the fact, that it was still an experiment. The idea of the Institution became popular, and, as was always the case, many joined it from unworthy motives. They expected some glorious, and immediate results. That idea was soon dispelled, and hence many were disappointed; and their interest declined. In regard to this Association, however, the interest had continually increased with each meeting. One reason, why Teachers did not succeed better, was because they adopted lofty ideas, and made flowery speeches: but did not cherish a beautiful personal character. He illustrated this want of sincerity by adverting to an anecdote in the Memoirs of Dr. Channing, lately published, (vol 1, p. 34.) He once heard a distinguished preacher, who drew a terrible picture of divine wrath, and eternal torments. The youthful Channing thought, that the hearers would be deeply affected. But was surprised that his father and others seemed to receive it all quite calmly, and he came to the conclusion that they did not believe the preacher. It taught him to value sincerity, to say only what he believed. And this is the feeling of multitudes. We speak loftily, but do not live a true life, and so cannot move the minds and hearts of the young.

Remarks to the same effect were made by Mr. Hewes of Weston, and Rev. Mr. Muzzey, who thought that a sense of responsibility ought to be felt more deeply by parents. They were liable to think, that others could do their work for them, which was impossible.

Mr. Bird, of Watertown, thought that too much blame was laid upon parents, and referred to the happy influence of the early moral culture of his mother. He also lamented the fact, that poor children were sometimes neglected in our Sunday Schools. These children see it, and they learn a lesson there, which should not be taught them in the Sunday School.

The rest of the morning was occupied with remarks from Mr. Livermore, Rev. Mr. Thurston, and Rev. Mr. Stetson, who thought it was our duty to educate a generation that should do more than ourselves. There was no apology for our being here, if we did not. Parents had no right to say, that they had not time for this work. Man's engagements cannot set aside God's organization in the relation of parent and child. The parent should be filled with love, and faith in the Holy Ghost, and become the channel through which they should flow out to the young child; and teachers cannot supersede them in this. We did not want a Mephistopheles and Cain culture. Children should grow up naturally, as the lily of the valley, or as the tree, not all trunk, and bark, and branch, without any fruit. If they were kept within the parents' arms, parents full of the true life, there would be no need of conversion. He adverted also to the necessity of a loving home. If the young did not have much meat, and bread, and finery, but a good home, they could dispense with the former. The elements of a good home he designated as consisting, 1st of Love, of which we could not have too much, and which was omnipotent, if it was omnipresent; 2d of Patience, which would prevent us from feeling too great anxiety about small faults, which would fall away. We should not labor to suppress and keep back the devil in the heart, but let the evil come out. 3d of Sincerity, or truthfulness. Parents should think like an oak; think right, and then they might be careless of their influence. They should remember, that if, for concealment, they should penetrate to the recesses of the mountain, the child would find them out. If parents were honest and true, if they were holy themselves, their children would be. Nineteen out of twenty would be good children, and the twentieth quite tolerable.

At half past 12 o'clock, the Convention adjourned to partake of the sumptuous and elegant collation provided in the vestry of the church by the teachers of the Sunday School in West Cambridge. In the afternoon an interesting and valuable discourse was delivered by Rev. Mr. Frost, of Concord, on the text, Ephesians vi. 4. "Bring them up in the nurture and admonition of the Lord." The great law of growth was developed as the true means of education. The basis of growth was nature, and its laws as clear and sure as elsewhere. *Accretion* and not *growth* had been deemed the true method, but our Orthodox friends, led on by Bushnell and others were taking a better view. The discourse contained touching and beautiful allusions to the late Secretary, Rev. Jason Whitman, who had labored assiduously to bring out the doctrine of the sermon, and to Rev. Samuel Ripley, who had set his seal upon our Association.

After the delivery of the sermon, remarks were made upon its subject by Rev. Mr. Hill, Rev. Mr. Thurston, Dea. Bangs, and Rev. Mr. Dorr.—Mr Thurston asked, how we should make our teachings effectual, and said it must be by a living faith, a soul on fire with truth, and by a loving heart. To the question, how we should gain these, Dea. Bangs answered, that it must be by going to God. The teacher must seek the divine guidance and blessing, before going to his class. Mr. Dorr thought that teachers should feel encouraged by what they had heard, and not be depressed by a sense of their responsibility, remembering that it rested chiefly on the parent. He urged them not to ask, how much good they were doing, but whether they were doing their duty sincerely, and faithfully, according to their ability; whether they were what they ought to be themselves.

And thus, after the usual closing business of the Association was done, the Doxology was sung, and the Convention, consisting of about 200 persons, ministers and teachers and delegates from the various Sunday Schools of the county, was dissolved, with renewed strength, as we trust, returning to their homes to engage in the labors of the Sunday School. T. H. D.

For the Register.

ORDINATION AT WESTFORD.

MR. EDITOR:—Not seeing in your paper, or in any other, an account of the Ordination of a Minister over the Old Parish in Westford, I send you a brief notice.

On the 24th of May last, Mr. Willard of Harvard, a graduate of Brown University, and of the same class in the Divinity School with Rev. Mr. Bartol of Lancaster, was set apart and consecrated to the holy and blessed work of the Gospel ministry by the usual and impressive rites of ordination.

The Council convened at the house of Rev. Ephraim Abbot, and organized by the choice of Rev. Mr. Morse of Tyngsboro as Moderator, and Rev. Mr. Smith of Groton as Scribe. After attending to the usual duties of opening the meeting with prayer, and an examination of the doings of the parish and church, and of the christian standing and character of the candidate, and after questioning him also in regard to his views of christian truth and duty, the Council proceeded to the Meeting-house to perform the usual services of ordination. An anthem having been sung by the choir in good style and with great effect, the Moderator announced the proceedings of the Council, and read the order of the services about to be performed.

Mr. Chandler of Shirley then offered the introductory prayer. Mr. Babbidge of Pepperell read select portions of Scripture. Mr. Gilbert of Harvard preached an able and interesting sermon from John's Gospel, 18th chap. & 37th verse: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." Mr. Abbot of Westford offered the ordaining prayer in a most feeling and impressive manner, strikingly appropriate and beautiful also in its scriptural allusions. Mr. Bulfinch of Nashua gave a well-written and impressive charge full of sound doctrine and wise counsel. I do not remember that it had a pretty saying in it or a single sneer at men's folly in believing too little or too much. It was a straight-forward, old-fashioned charge, that seemed to think a minister was something, and had something to do, and might do something for man's improvement, and God's glory, if he would but take heed to his ministry and be a minister of the gospel, and not simply a philosopher who makes a god of his own conceit, and then calls on all men to worship it. Mr. Bartol of Lancaster gave the Right Hand of Fellowship in a manner that attracted the attention of the audience, and shewed ability to do yet greater things. Mr. Smith of Groton addressed the people in a strain of remark which did justice to himself and made a deep impression on all who heard it. It was characterized by a feeling sense of the imperfections, derelictions and duties of a parish, and in "thoughts that breathed and words that burned," he pointed out to the parish what was true and right and good. Mr. White of Littleton made the concluding prayer, and the pastor closed the services with an impressive benediction.

We would congratulate this old and severely tried parish on the re-establishment of the christian ministry after the manner of the fathers. The parish has had much against which to contend. But a noble band of devout women, to say nothing of some men good and true, have labored, watched, and prayed till success has crowned their persevering efforts.

This is the last (with one exception—Townsend) of our old parishes in this vicinity unsupplied with the regular ministrations of our holy religion—I mean those of the liberal order. The importance and value of regular public worship, and a pastor devoted to the especial intellectual, moral and religious welfare of a people, is becoming more and more felt, and the liberalising and christianizing spirit of the Unitarian faith never was stronger, more active and diffusive than now. And should our name be blotted out as distinctive, its immortality is secured in the enlarged freedom it has given to theological discussions, and the more elevated ground it has taken in regard to Bible criticism and christian duty generally.

ONE OF THE OLD SCHOOL MEN.

For the Register.

ROCHESTER—ORDINATION OF RUFUS HENRY BACON.

ROCHESTER June 8th, 1848.

REV. AND DEAR SIR,—This is a beautiful city, 450 miles from Boston, with a population of 30,000. It is built, seemingly, as if it were in a grove, and embosomed in gardens and flowers, for the reason that its streets and grounds are ornamented with so profuse a number of forest and fruit trees, and every dwelling having its well-kept garden, in all of which is a succession of the rarest and choicest of flowers and flowering plants.

Yesterday was devoted to the Ordination of Rufus Henry Bacon from the Divinity School at Cambridge, over the First Unitarian Church of Rochester, in the place of Rev. F. W. Holland, chosen Secretary of the American Unitarian Association. The day was cool and overcast, but the rain fortunately was withheld; and the occasion was a pleasant and most propitious one.

There was a large attendance on the part of those who were invited to attend the Council; three of the clergymen were from your city with two lay delegates. Rev. S. J. May of Syracuse, was chosen Moderator, and Rev. Mr. Buckingham, of Trenton, Scribe. The call by the Society, and the answer to it; the credentials of the Candidate, and the questions put to him by Rev. Mr. Lothrop of Boston, were all of the most satisfactory character; and the proceedings of the Council were entirely unanimous.

On entering the Church we found it well filled with a respectable and interesting congregation. The Services were as follows: 1st. Anthem by a large and skillful choir. 2nd, Introductory Prayer by Rev. Mr. May of Syracuse, who also read, 3d., an appropriate and beautiful selection from the Scriptures. 4th., Ordination Hymn by Rev. Dr. Frothingham of Boston. 5th., Sermon by Rev. S. K. Lothrop of Boston. This was an eloquent and most impressive discourse. I took no note of the text, but the subject was, The greatness and glory of the Christian Ministry, and the essential elements necessary for the successful performance of it. The elements insisted on, were, 1st, An adequate conception of the greatness of the office, and a willingness to labor for the attainment of the requisite qualifications. 2d, A fearlessness and proper independence in the discharge of its duties. 3d, A deep personal piety, without which learning and talent is of little avail; but with which, even with less talent and learning, the greatest results may be obtained. It was listened to, with profound attention. 6th, Anthem. 7th, Prayer of ordination by Rev. Mr. Hosmer of Buffalo. They only who have listened to a devotional performance of this distinguished clergyman can have any adequate conception of the power and excellence of this. 8th, Charge, by Rev. Dr. Barrett of Boston. This Charge was comprehensive, timely, and full of wise counsel, and we were pleased with the earnestness and freedom with which it was delivered, being entirely extemporaneous. 9th, Right Hand of Fellowship by Rev. Mr. Buckingham of Trenton. This is a son of Hon. J. T. Buckingham of Cambridge, editor of the Courier. He is a Boston boy, and he ought to be better known, as a preacher, by his many friends at the East. His voice is musical, his thoughts vivacious and striking, and his Right Hand on this occasion, was feeling and excellent. 10th, Anthem. 11th, Address to the People, by Rev. Mr. Holland. At the commencement of his address, Mr. H. was much moved—and a little embarrassed; but he soon obtained his natural, original, independent and forcible manner, and uttered counsels to his former beloved people that they will long delight to cherish and remember. 11th, Concluding Prayer, by Rev. Dr. Barrett. 12th, Benediction by the Pastor.

After the services were over, the entire congregation and invited guests were invited to partake of a Collation at the mansion of Joseph Putnam Esq., whose large house was thrown open for the occasion, prepared with great profusion and elegance by the ladies of the Society. At the close, an introductory address was made by Rev. Mr. Holland who presided at the tables; and was followed by Rev. Mr. Lothrop, Rev. Mr. Montgomery of the Universalist Society, Rev. Mr. Hosmer of Buffalo, by Rev. Mr. May of Syracuse, and by Rev. Mr. Buckingham of Trenton; and we think by some others. The best Spirit prevailed, and it was one of the most Christian ordination collations at which we were ever present.

In the evening, the church was again opened and well attended. The devotional services were conducted by the Rev. Mr. Holland, and a sermon preached by the Rev. Mr. May. Text. Matt. xxii. 39, "Thou shalt love thy neighbor, as thyself." It was an earnest plea for humanity, and wholly characteristic in thought and manner, of this distinguished philanthropist. Mr. Bacon enters upon his duties and labors here under trying but auspicious circumstances, and we trust and pray, that under his ministrations this branch of our church may be built up in the most holy faith.

Ever yours, truly and affectionately,

L. G. P.

NEW PUBLICATIONS.

Self Control: A Novel. By Mary Brunton, Author of "Discipline." Boston: Wilkins, Carter & Co. 1848.

This work, on its first appearance both in England and in this country, was a great favorite. It has shared the fate of most novels—that of losing its interest when it has ceased to be novel. But to the present generation it is as new as when it first appeared, and we do not see why it should not be as popular. It is obnoxious to the criticism of improbability in respect to some of its incidents; still these incidents heighten very much the interest of the story. "Laura Montreville," the heroine of the story, is a charming creature, and the more so, every reader will feel, as she is virtuous—and her virtue fed by the secret springs of Christian principle. Our great objection to books of this class, (though this certainly might be called one of the best of them,) is that love and passion form so much of the fabric. "Self-control" appears chiefly in the sphere of love.—True, this is a good deal of every young "woman's sphere," and love and passion are no small constituents of human life, the source of no small amount of weal or woe. "Self-control," in the form in which it is here exhibited, would save multitudes of our young women from the sorrows into which self-indulgence or imprudence early plunges them; sorrows accumulated in after years of repentance, bitter and unavailing. We are not so sure that it would reward them all in the end with a "De Courcy."

We hope all the united names that a certain record in our paper, not unknown to the curious, contains, will find what "Self-control" happily groups together in its concluding sentence,—"the joys that spring from chastened affection, tempered desires, useful employment, and devout meditation."

The Eastern Tourist; a Guide through the States of Conn., R. I., Mass., Vt., N. H., and Maine. Also a Dash into Canada. By J. Disturnelli.

This book can be obtained at Munroe's, and will prove a valuable hand-book for the purposes intended.

Truth and Trust.

This is another volume of the beautiful and valuable series of Chambers' Library for Young People, published in this country by Gould, Kendall & Lincoln. If any of our readers, interested in books for the young, have not seen this series, we recommend them to examine it.

Abraham Vest, or the Cast Off Restored

This is a remarkable and true story of a poor boy, who, having been left by his mother with a sister in Troy, N. Y., was afterwards either given away to, or kidnapped by, an Indian woman, when he was five or six years old. He wandered about with her and her husband, five or six years, until he made his escape from them in Providence, R. I. He afterwards came to reside in "New England Village" near Worcester, Ms., married, and became a member of the Baptist church. A Baptist minister, who was detained a few days in this village, became interested in the case, collected the facts, and published them in the *Christian Watchman* of February 12, 1847.—In the month of April a copy of the *Morning Star*, containing the account, reached Ontario, N. Y., and was read by a Mr. and Mrs. Wilson of that vicinity. Suffice it to say, these proved to be the father and mother of the poor boy, who thus discovered his parents at 34 years of age.

The story has no literary merit. We wish it had fallen into more skilful hands. But still it is very interesting. *Intemperance* in the father, and this, aggravated by the habits of the *camp*, and joined to other vices of the common soldier—in the war before this last—was the root of the evil.

The Constitutions of France, Monarchical and Republican; together with brief historical remarks relating to their origin, and the late Orleans Dynasty. By Bernard Roelker, of the Boston Bar. J. Munroe & Co. 1848.

The reader, who would look at things in their sources, will here see what there was in the previous order of *things* to occasion feelings of dissatisfaction and a desire of change.

The Elements of English Grammar. By W. H. Wells, A. M. author of the School Grammar. Andover: W. H. Wardwell. Boston: J. P. Jewett & Co.

Mr. W. has great reputation as an author on English Grammar. How far he has succeeded in producing an *elementary* work, we have not time to examine. If this is better than other books in use, we hope it will supersede them. If not, we hope teachers will not add to the "confusion worse confounded" of putting half a dozen different elementary books on the same subject into the hands of pupils, when *one good* work is what is needed, which by page and localities will help the learner by association. The boy who has studied Murray's old grammar alone, will know more about grammar than he who, having studied Murray, has Goldsbury put into his hands before he has become familiar with the first, and then Fowle, and perhaps then Wells, before he knows anything clearly about either of the others. This is too much the practice of teachers, and is one reason why there is so little correct *elementary* knowledge in schools. When a new book is introduced, if it is really better than those before it, let it go into new hands.

Chambers' Miscellany.

This popular series is still in process of being published.

The Scientific Phenomena of Domestic Life, particularly explained, by Charles Foote Gower. Reprinted from the 2nd London edition,—with additions and alterations intended to adapt it to American Readers. Kennebunk: Daniel Remick. 1848.

This book contains a good deal of valuable information, communicated in an attractive form.

The Power of Christianity. A Discourse preached at the Dedication of the House of the Thirteenth Congregational Church in Harrison Avenue, May 2d, 1848. By J. I. T. Coolidge. Boston: Crosby & Nichols.

This is a discourse which, we believe, will find confirmation in the experience of many a Christian. If there were heartier response to it among us, it would be a token of deeper and stronger Christian life. To every clause of every sentence, as it reads, we may not fully subscribe; but we feel that the discourse proclaims and unfolds the gospel. One or two extracts were given in the Register of last week. We omitted a sentence or two, where the author preaches *human inability* in a form which, perhaps, he meant not to be understood as philosophically but only as popularly true.

White Mountains and Winnepiseogee Lake Guide Book.

The traveller who is going to the White Mountains, will obtain a guide worth his money, by stepping into Wiley's and calling for the little book with the above title.

Twenty First and Twenty Second Annual Reports of the Board of Managers of the Prison Discipline Society. Boston, May, 1846—7.

These can hardly be called "Reports"—i. e. of the doings of the Society. They are rather a series of fragmentary documents, valuable and suggestive, but put together in a very unworkman like manner. The twenty-second Report contains the "visit" of the Secretary "to prisons in Europe in 1846," but the account is very meagre and unsatisfactory. The worthy secretary of this Society has done much to set others to work; Prison Discipline in this country stands

greatly indebted to his services; but writing Reports, is not his *forte*. Is the Prison Discipline Society *doing* much now-a-days!

Marriage Offering; a Compilation, by Rev. A. A. L.—Crosby & Nichols.

I have been highly gratified by the perusal of the above little book of 200 pages. I think it is excellent, and well calculated to do much good, in domestic, social and Christian life. I wish it might be read by every intelligent man and woman in the United States. I think it would make them wise and happy. P.

A Danish Story Book; by Hans Christian Anderson. With Illustrations. Boston; J. H. Francis. 1848.

Anderson is a story-teller not for matter-of-fact persons, whether great or small, but for those who are fond of the marvellous, and to these he is very entertaining.

Circumstances affecting Individual and Public Health. A Lecture delivered before Suffolk Lodge, No. 8, Independent Odd Fellows, on Tuesday evening, April 11, 1848. By Charles E. Buckingham, M. D.

The subjects of this Lecture are Ventilation and Drainage. As we read such a Discourse, presenting such startling facts, and setting forth the undeniably the poisonous influences all about us and in the midst of us, we begin to wonder that we live at all. The words of the Psalmist are true, "Like sheep, they are laid in the grave; death shall feed on them." We hope Dr. B's Lecture will be read by every body, especially in our city, and that the public improvements which he suggests will be adopted.

Hewitt's Journal.—Part xvi.—May, 1848.

Crosby & Nichols have received their supply by the last steamer.

The North British Review. No. xvii. May 1848.

This No., which can be obtained at Wiley's, contains nine Articles, which are discussed with the characteristic ability of this Review. Art. I. is on the French Revolution. Art. II., is on Tennyson's Princess, and presents this Poem in a new light—it considers it as a philosophical allegory. Art. III.,—Two Summers in Norway is a rare treat for anglers, and for those too who are fond of romantic scenes and wild adventure, in which the monarch of the stream is followed and captured. Some of the passages almost equal Schiller's Diver. Art. IX. is on Sabbath observance—brief and excellent. The remaining articles are on Physical Geography, Life and Adventures of Oliver Goldsmith, French Social Philosophy, Mrs. Fry, and Financial Reform.

A Panoramic view from Bunker Hill Monument. Engraved by James Smilie, from a Drawing by R. P. Mallory. Price 75 cents.

We are indebted for a copy to Redding & Co. It is very faithful, and finely executed. To the visitors to the top of the Monument, it gives those definitions and descriptions of localities which make the view tenfold more interesting. It is of itself an attractive engraving, and we think will be sure of a large sale, especially among the residents of the cities and towns included in the landscape, and among the innumerable persons who, having visited or sojourned for any time in Boston or its vicinity, never cease to remember, with admiration, the beauty of her situation.

The *Daguerreotype*, Vol. II, No. 8, comes forth with its usual attractive, readable page, and variety of contents.

Littell's Living Age, No. 214.

The article on Charles Lamb contains facts in relation to his family, never before published, and will invest this name, dear to so many hearts, with new interest. If Charles Lamb was *gentle*, he was also a *hero*. We now feel we understand him, and we certainly both esteem and honor him, more than ever before.

HON. JOSHUA HOLYOKE WARD.

[Extracted from a notice in the Salem Gazette.]

The Hon. JOSHUA HOLYOKE WARD was the son of the late Joshua Ward, Esq., and by his mother's side, the grandson of the well known and venerable Dr. Holyoke. He was born in Salem, on the 8th, of July, 1808, and died on the morning of the fifth of June inst.

The associates of his childhood will remember the earlier years of his life, as marked by the general intelligence and sagacity which so much distinguished his maturer life. He was more remarkable in youth for a love for mechanical pursuits, and a ready acuteness and practical ingenuity in the arrangement of his plans and the attainment of his boyish purposes, than for brilliant and systematic achievements of early scholarship.

In 1825, he entered Harvard College. He graduated in 1829 with less nominal distinction than he might have vindicated for himself. But upon entering on the serious duties of the world his character developed its latent energies, and immediate progress bore indisputable proof of the power of his mind and of the worthy though unostentatious use of it which he had been silently making through boyhood and youth.

After a faithful course of study in the office of Mr. Salionstall, and in the Law School then recently established at Cambridge, he commenced the practice of his profession at South Danvers, the town adjoining his native place, in 1832. He entered almost immediately into a profitable and honorable professional business; and when he removed to Salem in 1838, into the office of his old master, then much diverted by Congressional duties from his private business, in that enlarged sphere he very soon placed himself, beyond a question, in the foremost rank at the intelligent and educated Bar of the County of Essex. Continuing steadily in the study of his profession, he sustained and augmented daily his reputation and reaped a handsome pecuniary reward for his labors. During this period he was sent to represent his native city in the State Legislature. But he had little taste for the political arena, and sought only to be true to his duties and station as a citizen, without ever becoming, either from interest, passion or prejudice, a professed politician.

In the summer of 1844 he was appointed to the bench of the Court of Common Pleas. Sagacious and quick to discern the merits and bearing of every thing, he was prompt, decided, and rapid in the transaction of business, yet sound and cautious to avoid hasty or erroneous conclusion; One prevailing sentiment of respect for himself and his legal acumen, and personal good will and attachment, pervades all who have been in his sphere of action. But he was the victim of a fierce and harassing malady, caused perhaps, and doubtless aggravated by unceasing application for years to professional engagements. Severe attacks compelled him to terminate abruptly successive terms of the Municipal Court in Boston; from the last session he returned to his home to die. After an illness of ten days duration, his exhausted frame sunk in the struggle, and he breathed his last on the morning of the 5th of June, 1848, in the fortieth year of his age, being one month and three days short of its completion.

The State has lost a most valuable servant. To his family and friends the abrupt termination of a life so full of promise, is a dispensation of no common sorrow. He was educated in the faith professed by Unitarians, and although he was in this, as in other matters, devoid of all pretention and ostentatious demonstrations, his useful and upright life bore the best possible testimony to the soundness of his principles. He passed through the world uncontaminated by vice, true to his purposes and duties, and just to his fellow men. Urbane and courteous in his deportment, he easily made friends, and very few if any have carried away from intercourse with him a bitter recollection or a hostile feeling.

For the Register.

OBITUARY.

Died, at Lowell, May 27, Francis Le Baron, youngest son of John G., and Jane E. Locke, aged 2 years.

Earth wears no mourning for the *child*,
O'er lofty places thrown,
No sackcloth falls all heavily,
To mournful music's tone.

But close unto the *parent's* heart,
Its memory ever clings,
And with him where he journeyeth,
Tears for the dead he brings.

And wheresoe'er he resteth him,
To build his altar fire;
Forth from his ancient hearth-stone comes
The Phœnix from the pyre.

But nearer views of heaven he takes,
As there his children throng;
And feels that to one family,
They all shall yet belong. J. E. L.

MERCANTILE LIBRARY ASSOCIATION. The 28th Annual Report, in its closing paragraph, thus speaks:—"We have the satisfaction of surrendering the Association to our successors, free from debt—a possession of central and commodious rooms, with an increasing Library, with its future financial prospects of the most gratifying character, with union and harmony among our numerous members, and the Association with a name and position among the public institutions of our city, which affords the best guarantee of its permanence and popular character."

The present number of members is 1134; no. of volumes in Library 5725; invested funds 16,100 dollars; receipts last year $3773, 16—of which $1566 was from lectures; whole amount of expenditures last year $3163,19.

UNIVERSITY OF CAMBRIDGE.—A Catalogue for the academical year 1847—8, just issued from the press of Metcalf & Co., can be obtained at Munroe's & Co's.

The following is the summary:

Theological Students,	23
Law Students,	131
Medical Students,	140
Special Students in Chemistry,	8
Resident Graduates,	8
	310
Undergraduates as follows:	
Seniors,	59
Juniors,	79
Sophomores,	64
Freshmen,	61
	263

Grand total 573.

The Catalogue contains also the terms of admission; Course of Instruction; The Divinity, Law, Medical and Scientific Schools, &c. &c.

REV. MR. MAGOON. This eminent Baptist clergyman, now of Cincinnati, whose New York speech we published a week or two ago, was formerly, says the Lowell Journal, a mechanic—a mason—in Lowell—afterwards went to Waterville College, and then became a Baptist preacher, and settled in Richmond, Va., which place he had to leave because he went on to New York and made an Anti-Slavery speech.

BAYNE'S PANORAMA. Large parties from different towns in our neighborhood have recently visited the Panorama. Indeed, such is the attraction of this beautiful picture that several extra exhibitions are given during the week. Persons at a distance will find it to their advantage to form parties to visit Amory Hall, as they can be transported on the various railroads at reduced rates.

THE GREEK SLAVE. We have been glad to learn that Mr. Kellogg is in this city preparing for the exhibition of Mr. Powers' Statue of the Slave. We understand that Mr. Kellogg has engaged the Hall of the Horticultural Society, and the Statue will be placed there and exhibited to the public immediately. [Daily Adv.

☞ The two Reports, before the Mass. Convention of Ministers, are published in our paper of this week, to the necessary exclusion of several communications and other matter.

☞ Our readers are requested not to infer that Rev. *Mr. Morse* was gone from *Tyngsboro* to Dedham, although this last place was given as his residence, in the Register of June 3.—We suppose we made the mistake, through our very great haste.

FOREIGN INTELLIGENCE.

EUROPE.—The enterprise of the press and the marvels of the telegraph have been again displayed in connection with the news received from Europe by the Acadia. On the arrival of this steamer at Halifax, bound to New York, her news was received by the Buena Vista, which brought it to Boston, at ½ past 10 Friday night, last week, whence the news was sent on by telegraph to New York, and was published in that city three or four hours before the Acadia arrived—which was about 10 A. M. Saturday. Six New York papers were engaged in the enterprise.

The commercial news, which was probably the thing thus eagerly sought, was of a nature to unsettle the market, and little or nothing was done.

ENGLAND.—The great question, in respect to the Jews Disabilities' Bill, which the friends of universal emancipation hoped rather than expected would meet with a favorable reception,—has been decided adversely in the House of Lords by a vote of 163 to 128, negativing its second reading.

In regard to the agitations by the Chartists, or the less violent reformers represented by Messrs. Cobden, Hume, &c., Lord J. Russell says,

"I do not believe that the people wish at present for either the one or the other; but I believe they see that their true interest is that there should be a gradual progress in reform; that this House should continue to give its attention to the matters which are before it, and that in the peace and quiet of the country rest their true interest and prosperity."

IRELAND.—In the midst of threats that if Mitchell were convicted, the people would revenge him, this individual—"the champion of Irish liberty," so called—has nevertheless been tried, and a verdict brought in—"Guilty of treason." This sufficiently shows the resoluteness of the government.

FRANCE.—Paris is more quiet than other cities, or than the provinces. Lyons is in the hands of the mobocracy. We presume Paris owes its greater quiet, just now, to the bayonet and cannon, and not to any moral power, or magnanimity, or self-constraint, of any of her people. What can our non-resistants say to the present exigency of things in Paris? Sheathe the bayonet; disband or corrupt the National Guard, and what violence would ensue! Is this violence of so small account as to become less than the dust of the balance, compared with the evil of taking the sword?

In the recent plot against the Assembly, so happily frustrated, it was the design of the conspirators that Capitalists, *known as such*, were to pay within five days, the half of their revenue, in certain proportions, which increased in proportion to the amount of the individuals wealth. In case of refusal, confiscation was ordered. This tax was to be called *impot fraternal*, and was to be levied by the *ouvriers*, and distributed to the families of the working classes in proportions which would give three francs per day to families of three persons, and eight francs to families of six persons.

One sensible thing, however, they seem to have intended, viz.—Every one found drunk was to be put into prison for three days, and fed upon bread and water.

On the 21st was celebrated the *Fete* of the *Champ de Mars*—so soon after the serious affair of the attempt at revolution of the Revolution. The following is the description of it:

Nothing can convey a better idea of this pantomime than a London Lord Mayor's show, upon a scale magnified about one hundred times. The processions were classed according to trades, such as jewellers, glassworkers, bakers, silversmiths, shoemakers, &c. Each trade was preceded by a car or bier, supporting some characteristic emblematic structure, and adorned in some cases by the most showy and beautiful specimens of their respective arts. Tri-colored cords extended usually from the canopies of these, which were held by ladies, apparelled in white, with tri-colored ribbons decorating their hair, and in many instances furnished with parasols of white silk with tri-colored fringe. The large portion of those who composed the procession consisted of females, attired with more or less elegance and grace, and gave a very pleasing effect to the solemnity.

Innumerable tri-color *drapeux* and *oriflamme* floated over the field. The brilliant uniforms of the troops, especially those of several regiments of cuirassiers and lancers, sparkled in the sun. The Ecole Militaire was crowded with spectators, both on the windows and the roof. Galleries, erected along the sides and ends of the field, and tribunes constructed at regular intervals, from end to end of the area, were also filled. The field itself literally swarmed with human heads. The quays, bridges, and all the surrounding heights were quite alive with the populace. Artillery, stationed on the heights of Chilliot, thundered their salute incessantly during the entire ceremony.

The Provisional Government and the members of the National Assembly took their seats at about half-past nine, after which the different deputations were filed before them. The troops then began to defile, and continued, without intermission, till past three o'clock. Then came the grand chariot of commerce and agriculture, and the deputations of the different trades peculiar to France, and especially Paris.

The solemnity consisted in little more than the defiling of the procession before the Government. At three o'clock the affair of the day terminated, and the various trades filed off to their respective places of rendezvous.

Among the deputations were some Poles, Germans, Belgians and Italians—and a dozen Irishmen bearing a little green flag. These last were not included in the *programme*, but were permitted to pass. We think, had we been a spectator, we should have called to mind LOVER'S "*Paddy Mulloney*," with his "*Parly voo frongsay*, says I,—*Wee munseer*, says he—*Then*, says I, *will you lind me the loun of a gridiron?*"

Thus do tragedy and farce follow one another—not in France only.—All the world's a stage.

A decree for the banishment of Louis Phillipe and his family passed the Assembly on the 26th of May, by a vote of 632 to 63. The Dukes of Nemours and Aumale, and the Prince de Joinville had protested against it.

Lamartine has declared, unequivocally, that Italy shall not relapse under Austrian dominion; but that at the first call of the Italian patriots a French army shall cross the Alps. But, he admits, the Italians had no desire, whatever, for the intervention of the French.

SEVEN DAYS LATER FROM EUROPE. The Royal Mail Steamship *America* arrived in our harbor last Tuesday evening, having made *the shortest passage* across the Atlantic since the world or steam began—viz., in *ten days and eight hours*, including eight hours detention at Halifax by fog.

From IRELAND, the news is that Mitchell is sentenced to *transportation* beyond seas, for fourteen years. He is already removed to Spike Island, for safe keeping, until he can be placed at the Bermudas, to labor there in the Dock Yards in close confinement as a common felon.

It was asked in Parliament, whether this sentence would be rigorously executed. The reply was, "Yes,"—and it was received with loud cheering.

We have seen it stated that Mitchell wrote an article in the United Irishman, (of which he was editor) in which he insisted upon the rights of farmers to hold their land forever, without rent; advised the people to combine together for active and passive resistance; denounced the Queen as a foreign sovereign; drew a vivid picture of the contrast between the condition of the Irish farmer and the English policeman or landlord; impeached the divine right of Kings; asserted that the divine right is in the sovereign people alone, and declared that before harvest, the sun should flash gloriously on a hundred thousand pikes.

On this article he was impeached. His paper is abolished. Mitchell is the son of a Unitarian clergyman, and is himself a Unitarian. If he has said all that is alleged against him; if the tone and sentiment are as we have given above in the article on which he was impeached, then it must be confessed that he has been more than imprudent.

In ENGLAND, the Chartist feeling continues to break out in demonstrations of riot, and probably will so long as there are so many unemployed workmen, and leaders to madden them by rousing in them the sense of their wrongs.

In AUSTRIA, the flight of the Emperor from Vienna to Innspruck, has called out the loyalty of his people. The dissolution of the Vienna University, whose Students were chiefly concerned in the outbreak, has been decreed, and there is sufficient power in the government to accomplish it.

NAPLES. An insurrectionary movement occurred on the 15th of May, which resulted in 1500 killed, and as many wounded, when the struggle issued in the king's favor. The papers reported at first pillage, and murder of inhabitants in their houses, but the last accounts deny it.

ITALY. The Pope is still in honorable confinement at the Quirinal. The carnage at Naples has produced a great sensation throughout Italy, and indignation against the Swiss troops. Death to the Assassin of the people! Death to all the Bourbons! was the cry in Florence. The Neapolitan arms were torn down from the ambassador's residence.

"In the chamber at *Turin*, it was proposed to go into mourning for a week, and to protest, in the name of the Sardinian Government, against the conduct of the King of Naples. The Ministers declared their cordial concurrence in the proposal, which was unanimously adopted."

In Austrian Italy, the scale seems now to turn in favor of the Italians, and now in favor of Austria.

THE INSURGENT POLES have committed awful atrocities, in their last outbreak, especially against the Jews, in the neighborhood of Wreschen. Murder and lust have had plenty of victims. Women expired under torments the horrors of which no pen can describe.

FRANCE.—The *national workshops*, supported at the rate of 72 million francs per annum, and a mere premium to laziness, are about to be abolished. This will produce commotion, is beginning to produce it already; but the Government, with the aid of the National Guard, will probably be strong enough to overcome it. The Government still recognizes its duty to furnish employment, in some way, for the people.

The celebrated "Georges Sand" has received a hint that her further presence in Paris at the present moment might be attended with disagreeable consequences, and she has consequently retired to some quiet spot at a distance from Paris. It appears that during the attack upon the Assembly, she was seen at a small public house at the corner of the Rue de Bourlogne, in company with M. Boccage, an actor at one of the Paris theatres, distributing pistols, daggers, and other weapons, to the persons forming the procession, at the very moment when they were approaching the hall of the Assembly. Georges Sand, or rather Madame Dudevant, is an intimate friend of M. Ledru Rollin, and she is suspected of having given M. Jules Favre considerable assistance in framing the celebrated bulletins of the Republic. On the day of the election of the Executive Government, which has replaced the Provisional Government, Georges Sand was at the National Assembly, and while the ballot for the members of the Executive Government was going on, the National Guards on duty were not a little astonished to see her sitting on the grass with M. Ledru Rollin, in the little garden adjoining the Salle des Pas Perdus, coolly smoking cigars.

From letters received at the Missionary Rooms since the anniversary, it appears that *eleven hundred and fifty Karens* have recently joined the churches connected with the Arracan Missions.

PEACE WITH MEXICO. The Treaty was ratified by the Senate of Mexico on the 22d of May, by a vote of 23 yeas to 5 nays. It is said there will be no official announcement by our government, until our troops have all reached the frontier. Their march was to begin in 10 days from the ratification, and they will be conveyed home as soon as possible.

TO SUBSCRIBERS. A few of our subscribers have kindly responded to our late request in regard to payments. That more have not done so we attribute to inadvertence, or to the circumstance that our notice may have been overlooked. We again earnestly request remittances from those whose accounts for one or more years are unsettled. The individual payments are small and cannot be difficult. The aggregate is large and very important to the publisher at this time.

☞ FLORAL PROCESSION, JULY 4TH, 1848. The Teachers and Pupils of the Warren street Chapel are preparing for the annual Floral Procession on the 4th of next month, and would respectfully and earnestly solicit the interest and assistance of their friends in the city and country.

The hopes and expectations of our community are so highly raised by the success of former years that we cannot meet them without a continually increasing degree of favor from all who are able or inclined to co-operate with us in this appeal to the taste and sensibilities of the people.

Contributions of Evergreens, Grasses, Flowers, Baskets, Decorations, or Refreshments, will be most gratefully received.

Our more distant friends would aid us exceedingly by forwarding Branches of Arbor Vitæ, Hemlock or the like; and wreaths of Evergreen. Dried Grasses will also be very acceptable, and can hardly reach us too soon.

Flowers from schools or friends in our neighborhood we shall be happy to send for in all cases where we may learn of their being ready.

Cake, Fruit, &c., for the Refreshment Tables, may be more easily furnished by others.

Delegations from other Schools are cordially invited to join the Procession. It may gratify them to arrange their own bouquets, decorations, or banners—and all such preparation will aid us most effectually.

The Tracts in acknowledgment of the contributions of last year are nearly made, and will be forwarded without delay. Should any school fail to receive them, or should any other communication be desired, please address the subscriber, at No. 5 Warren street, Boston.

june10 CHARLES F. BARNARD.

☞ TEACHERS' SOCIAL UNION. There will be a meeting of the Union on Monday evening next, June 19th, at the Vestry of Dr. Lowell's Church, at 7½ o'clock.

Question: May not some measures be devised whereby young men coming from the country to reside in the city may be brought under the influence of our Sabbath Schools, and thus be shielded from the many temptations surrounding them?

june17 T. GAFFIELD, Secretary.

☞ SUNDAY SCHOOL CONVENTION. A Convention of Teachers of Sunday Schools connected with the Plymouth and Bay Association, will be held at Kingston, on Thursday, June 22d. Services in the Congregational Meeting-House, to commence at half past 9 o'clock, A. M.

Parents and Teachers within the limits of the Association, and all others interested in Sunday Schools are respectfully invited to attend.

SOLOMON LINCOLN,
JOSEPH OSGOOD,
JAMES RITCHIE, } Committee.

june17

☞ CINCINNATI. The members of the Massachusetts Society of Cincinnati are hereby notified that their Annual Meeting will be held at the United States Hotel, on TUESDAY, July 4, next ensuing, at ten o'clock, A. M., for the choice of Officers and transaction of business. A punctual attendance is requested.

The Standing Committee are notified to meet at the same place at 9 o'clock.

Members of other Societies of Cincinnati who may be here, are respectfully invited to dine.

Dinner at 2½ o'clock.

THO'S JACKSON, Sec'y.

Boston, June 17, 1848. 3t

☞ WINCHENDON, MASS. At this place, we understand, that our friends are about to erect a Unitarian Church, and have already subscribed Four Thousand Dollars for that purpose. june17

☞ W. N. S. NORMAL SCHOOL. The Members and Graduates of the West Newton State Normal School are hereby notified, that their Triennial Convention will be held at Normal Hall on Wednesday, July 26th.

The Convention will open at 9 o'clock, A. M. The Address, by Rev. R. C. Waterston, will be delivered at 10 o'clock. The Collation at 2 P. M., with speeches and appropriate music.

It is hoped that every Graduate will be present.—Expenses to be defrayed by an assessment on the Members of the Convention. Members are requested to appear with the appropriate Normal Badges.

By order of Ch. of Committee of Arrangements.
W. Newton, Normal Hall, }
June 17, 1848. }

☞ NOTICE. The Franklin County Evangelical Association will meet at the house of Rev. W. H. Hadley, in Montague, on Monday, June 26th, at 4 o'clock, P. M.

JOHN F. MOORS, Scribe.

Deerfield, June 17, 1848.

☞ WORCESTER WEST ASSOCIATION.—There will be a Meeting of this Association at Barre, on Monday, June 19th, at 4, P. M.

☞ The Annual Sunday School Convention, of the same Association, will take place the next day at 9½, A. M. HENRY F. BOND, Scribe.

Barre, June 17, 1848.

☞ THE CHESHIRE PASTORAL ASSOCIATION, will hold its next Meeting at the house of Rev. A. A. Livermore, in Keene, on Tuesday, the 27th inst, at 10 o'clock, A. M.

A. A. LIVERMORE, Scribe.

Keene, June 17, 1848.

☞ The SABBATH SCHOOL ASSOCIATION, in connection with the above, will hold its Semi-Annual Meeting in the Unitarian Church in Keene, on the same day, at 2 o'clock, P. M. An Address and extemporaneous remarks may be expected.

☞ WORCESTER SUNDAY SCHOOL SOCIETY. This Society will hold its Annual Meeting in Worcester, on Wednesday next, June 21. All persons interested in the success of Sunday School instruction are invited to be present.

The Exercises of the morning will be held at the Church of the Unity, in Elm street, beginning at 10 o'clock.

The Exercises of the afternoon will be held in Rev. Mr. Hill's Church.

june17 EDWARD E. HALE, Secretary.

MARRIAGES.

In this city, 9th inst, by Rev Mr Huntington, Mr Daniel Goodnow to Miss Sarah Cobb.

7th inst, by Rev James Freeman Clarke, Hon John H. Tweedy of Milwaukie, Wisconsin, to Anna Maria, daughter of Jabez Fisher, Esq., of this city.

June 11th, by Rev R. C. Waterston, Mr Charles Dickinson of Hadley to Miss Sarah Wiley of Amherst.

By Rev F. T. Gray, Mr Edwin P. Smith to Miss Henrietta Putney.

June 8th, by Rev Theodore Parker, Mr Ralph Ware to Miss Mary Jordan, both of Dorchester.

In Dorchester, June 13th, by Rev C. H. Fay of Roxbury, Mr Calvin Bird to Miss Mary Gulliver, both of Dorchester.

In Brighton, on Tuesday evening, June 6th, by Rev Mr Wiswall, William Buckminster, Esq., of Framingham, Editor of the Ploughman, to Miss Lydia Hastings, daughter of Jonathan Hastings, Esq.

In Salem, Mr John Brooks to Miss Catharine Pitman.

In Newburyport, 21st ult, by Rev Mr Higginson, Mr Eben. Griffin to Miss Sarah C. Carr.

In Waltham, 7th inst, by Rev Thos Hill, Mr Chas. Coleman of Buffalo, N. Y., to Miss Sarah B. Eastman of W.

In Plymouth, June 4th, by Rev Dr Kendall, Mr John Kneeland of Dorchester to Miss Elizabeth Sampson of Plymouth.

In Hingham, 6th inst, by Rev Mr Stearns, Mr Samuel T. Crosby of Worcester to Miss Sarah Elizabeth, daughter of the late Martin Lincoln, Esq., of H.

6th inst. Mr Samuel Willard, Jr., of Deerfield, to Miss Sarah J. Thaxter of H.

In South Reading, 7th inst, by Rev Reuben Emerson, Francis Odiorne, Esq., of Malden, to Augusta B., eldest daughter of Hon. Thomas Emerson, of S. R.

In Lowell, June 3d, by Rev Mr Miles, Mr Otis B. Bates of Cohasset to Miss Mahala A. Harris of Lowell.

In Lancaster, 7th inst, by Rev Mr Bartol, Dane A. Marrett of Somerville to Eliza A. Locke; and Samuel H. Marrett of Somerville to Francis A. Locke; twin brothers to twin sisters.

In Stow, May 31st, by Rev Reuben Bates, Mr Caleb E. Bates to Miss Caroline E. Reed, all of Stow.

In Kennebunk, Me., Joseph Dane, Esq., to Miss Louisa, daughter of Ivory Lord, Esq.

In Saco, 29th ult, Mr Francis Lang to Miss Eliza Deering.

In New Boston, N. H., Mr Benjamin Russell of Lowell to Miss Mary L. Cochran.

In Peterboro', N. H., May 23, by Rev Mr Cutler, Mr P. W. Cross to Miss Harriet Chamberlain.

In Providence, June 6th, by Rev Mr Hall, James W. C. Ely, M. D., to Miss Susan Backus, both of P.

DEATHS.

In this city, 7th inst, Mrs Deborah Moody, 75.

9th inst, suddenly, Miss Mary Hall, 67.

11th inst, of apoplexy, Thomas Swan Weld, 38.

At Deer Island, of ship fever, Capt. Benj. Ellis, 42.

In Chelsea, 2d inst, suddenly, Mrs Martha A., wife of Mr Oliver Crocker, and eldest daughter of Mr William Fracker, of C. 27.

9th inst, Mrs Elizabeth, relict of Rev Edward Hyde, 60.

In Dorchester, 3d inst, Hannah L. Baker, widow of the late Asa P. Baker, 40 yrs 11 mos. 3d inst, Miss Rebecca W. Gardner, 19.

In Charlestown, 3d inst, Alexander E., son of Stephen and Susanna Simons, 14 yrs.

In South Danvers, 5th inst, Mrs Hannah, widow of the late Capt Eben'r Safford, 71.

In Gloucester, Mr Nath'l Tucker, 87—a Revolutionary pensioner. Edward, son of Mr James Hilliard, 14.

In Worcester, June 1, Joseph G. Van Rensselaer, 21; 3d, Albert, son of Mr Jerome Billings, 11 mos.

In Wilton, N. H., June 4th, Dea. John Flint, 68.—In simplicity and godly sincerity he had his conversation in the world.

In Scituate, R. I., 1st inst, Capt Benjamin Boos, 91 yrs 4 mos, a soldier of the revolution.

THE following article we copy with pleasure from the Boston Mercantile Journal, March 1846, and we hope if any of our numerous readers are suffering from any of the complaints which it is said to cure, they will speedily avail themselves of it.

WISTAR'S BALSAM OF WILD CHERRY.

It was known many years ago that the wild cherry tree of this climate possessed valuable medicinal properties. Indeed this fact was known to the Aborigines, and a decoction of the leaves or bark of this tree has ever been regarded by their physicians as one of the most effectual remedies in many diseases. This fact, several years since, arrested the attention of Dr. Wistar, a highly respectable practitioner of Virginia. He investigated with care the healing properties of the wild cherry—tested its effects when administered alone, and when in combination with other remedial agents. He found that its natural virtues might be greatly improved and by combining it with ingredients, whose properties were well proved and generally recognized, a medicine was produced which constitutes a remedy of great value in pulmonary affections, and diseases of the chest and throat—diseases which are proverbially prevalent in our cities and large towns, and often prove fatal, swelling the bills of mortality to a much greater extent than is the case with most other, we had almost said, all other classes of diseases.

None genuine, unless signed I. BUTTS on the wrapper.

For sale by SETH W. FOWLE, 138 Washington street, Boston, and by Druggists generally. june17

WOOL.

LYMAN REED & CO.

[Successors to Reed, Hurd & Co.]

GENERAL COMMISSION MERCHANTS,

BOSTON.

☞ Particular attention paid to the sale of WOOL, and liberal advances made on consignments.

june17 tf

WARRANTED 25 YEARS.

THE subscriber, having introduced into his practice a new and improved method of filling Teeth with Gold, by which, double the amount of density is produced, is prepared to warrant every filling where the tooth is constitutionally good and healthy, 25 years.—Also, whole and half sets of artificial teeth, either in blocks of carved work, with false jaw and gums, or with single or separate teeth as may be preferred, mounted on gold plate, and confined by atmospheric pressure, sufficiently firm to sustain a weight of 16 lbs, will be furnished on better terms and of a better quality than can be procured at any other dental establishment in New England. Office, No. 266 Washington street, corner of Avon Place, Boston.

S. STOCKING, Dental Surgeon.

june17 ep8mis

W. N. S. NORMAL SCHOOL.

THE next Term of the West Newton State Normal School, will commence Wednesday, the 6th of September. C. PEIRCE, Principal.

West Newton, June 17, 1848.

NEW BOOK. BY MOUNTFORD.

EUTHANASY, or Happy Talk towards the End of Life, by Wm. Mountford, Author of Martyria; Christianity, the Life of the Soul, &c., &c.

In Press,—and will shortly be published, by

CROSBY & NICHOLS,

june17 1is2os 111 Washington st.

NEW BOOK. BY MARY HOWITT.

MARY LEASON,—a Tale, by Mary Howitt.—Is now in Press,—and will be published, about the first of July, by

CROSBY & NICHOLS,

june17 1is2os 111 Washington st.

HOWITT'S JOURNAL, FOR MAY,—containing 11 Engravings, and a large variety of interesting matter from the Howitt's and others.

CROSBY & NICHOLS, New Eng. Agents,

june17 1is2os 111 Washington st.

NEW EDITION,—Life of Channing. CROSBY & NICHOLS, will publish, next week, the Second Edition of the Life and Correspondence of Dr. Channing. The First Edition of Fifteen Hundred being already exhausted.

CROSBY & NICHOLS,

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LITTELL'S LIVING AGE, No. 214. Price 12½ cents.

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1. Chas. Lamb—his Genius and Writings.
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5. Narrative of the Wreck of the Archduke Charles.
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10. Recognized Scientific Principles.
11. European Correspondence of the Living Age.

Published once a Week at Six Dollars a Year, by E. LITTLE & CO., corner of Tremont and Bromfield sts.

☞ The Entrance to the Office is now in Bromfield street. is1t june17

CHRISTIAN EXAMINER WANTED.

WANTED, Nos. 114, 115, 116, 117, 118, 119 and 120 of the Christian Examiner, for 1843, which will be exchanged for the current vols, or a fair price will be paid.

Also,—3 copies of No. 111 of the Christian Examiner for which One Dollar a copy will be paid.

CROSBY & NICHOLS,

june17 1is2os 111 Washington st.

JUST PUBLISHED,

PRINCIPLES OF ZOOLOGY; Touching the Structure, Development, Distribution, and Natural Arrangement of the Races of Animals, living and extinct, with numerous Illustrations. For the use of Schools and Colleges. Part I., Comparative Physiology. By Louis Agassiz and Augustus A. Gould.

[Extracts from the Preface.]

"The design of this work is to furnish an epitome of the leading principles of the science of Zoology, as deduced from the present state of knowledge, so illustrated as to be intelligible to the beginning student. No similar treatise now exists in this country, and indeed, some of the topics have not been touched upon in the language, unless in a strictly technical form, and in scattered articles."

"Being designed for American students, the illustrations have been drawn, as far as possible, from American objects. * * * Popular names have been employed as far as possible, and to the scientific names an English termination has generally been given. The first part is devoted to Comparative Physiology, as the basis of Classification; the second, to Systematic Zoology, in which the principles of Classification will be applied, and the principal groups of animals briefly characterized."

GOULD, KENDALL & LINCOLN,

june10 3tis Publishers, Boston.

UNIVERSITY LIBRARY, CAMBRIDGE.

ALL persons, having Books belonging to this Library, are requested to return them before or on Monday, the 19th instant.

Books may be borrowed again on Monday, July 17th, between the hours of 9 A. M., and 12, and also on the five following Mondays, during the same hours.

F. W. HARRIS, Librarian.

Cambridge, June 6, 1848. 2t june10

DANCING AND THE CALISTHENIC EXERCISES, Minerva Hall, 339 Washington street. MR. SULLIVAN, Professor of Dancing and Calisthenics, just arrived in this city from London and Paris respectfully announces to the Ladies and Gentleman of Boston, that he has now opened in the above Hall for the purpose of giving instruction in the most admired and fashionable Dances which he has acquired from the eminent Professors, Mons. E. Coulon and Cellarius, in the above cities.

Evening Classes for Young Gentlemen, at 8, same Evening, for lessons in the Polka, Redowa, Mazurka Waltzes, Deux Temps and Cinq Temps Waltz, also, in plain Waltzing, Gallopades and new Cotillions, &c.

A Class for Calisthenic Exercises on Wednesdays and Saturdays, at three o'clock. Mr. S. will have the honor of introducing the newly invented Calisthenic chest expander, which is acknowledged to be the best instrument yet invented for expanding the chest, improving the carriage and strengthening the frame. Ladies interested in these exercises, will please call at the above hours, when Mr. S. will be happy to explain to them, the use of the instruments.

Private Families attended at their residence, if preferred.

Schools and Classes in the neighboring towns also attended.

For terms, references, &c., apply to Mr. S. at the Hall, or to Mr. F. L. Capen, Principal of he High School for Young Ladies. tf oct2

NEW TREATMENT OF BRONCHITIS.

DR. J. K. PALMER, continues with great success, the new treatment of Bronchitis and other affections of the Throat and Lungs, recently introduced by Sir Charles Scudamore of England, and employed with so much success in the practice of that celebrated Physician.

Dr. Palmer's Office is No. 4½ Salem street, Boston. No charge for consultations or advice. Medicines and Inhaling Apparatus furnished on reasonable terms.

june10

BOOKS published by S. G. SIMPKINS, 124 Washington street:

Selections from the Writings of Fenelon, with a Memoir of his Life, by Mrs Follen, 5th edition.

The Savior's Life, written for children.

Illustrated Natural History.

Alice Bradford, or Experimental Religion.

Follen's German Reader.

Follen's German Grammar.

Folsom's Livy.

POETRY FOR HOME AND SCHOOL. Selected by the author of Theory of Teaching, &c. 2d edition.

This collection we regard as well adapted for use in schools. * * * While this collection has many pieces which must delight persons of any age, it has some for the youngest readers, and is as well adapted to the family circle as to the school. It gives to children all they could cull from many volumes, and if interwoven with their earliest recollections, will be remembered with delight in future years. [Portsmouth Journal.

Such a collection cannot fail to be acceptable to instructors, as a treasury of pieces suitable to be committed to memory by the young, and to all lovers of good poetry, be they young or old. [Boston Daily Advertiser. tf may13

STUDIES OF RELIGION. This interesting little work is for sale at E. P. PEABODY'S, 13 West Street. He also has on hand some German books for children, consisting entirely of *pictures*, the explanation of which will be at once useful and agreeable.

May 27 5t

A NEW SABBATH SCHOOL HYMN BOOK.

THE Sabbath School Lute; a Selection of Hymns, and appropriate Melodies, adapted to the wants of Sabbath Schools, Families, and Social Meetings, by E. L. White, and J. E. Gould, Authors of the Modern Harp, Boston Melodeon, Tyrolian Lyre, Wreath of School Songs, &c.

Just published, and for sale at B. B. MUSSEY & CO., 29 Cornhill. 3m june3

EVIDENCES OF REVEALED RELIGION.

THE subscriber respectfully solicits the generous patronage of his Christian brethren and friends, to aid him by their liberal subscriptions, in carrying through the press a work, entitled, "*A New and Short Way of Dealing with Modern Sceptics and Unbelievers*—in Fifteen Lectures on the Evidences of Revealed Religion. By MATTHEW HARDING, of Stow, Mass.

The book will contain about 250 pages, well printed on good paper, and neatly bound. It will be furnished to subscribers for a single copy, at the low price of 75 cents, and to such as take more than one, at the still lower price of 50 cents per copy. The money to be paid on the delivery of the books. The author's object being, not so much profit, as a wide circulation among that large class of his fellow-men, who are halting between two opinions; or

POETRY.

For the Register.

CHRIST'S COMPASSION.

MATT. IX. 35–38.

He saw them tasked with heavy burthens all,
Bowed down and weary 'neath the heavy load,
With none their faltering footsteps home to call,
Or point them out the strait and narrow road;
His spirit bore their burthens as his own,
He healed the sick, restored the sightless eyes;
He heard the mourner for a loved one moan,
And bade the dead from out the grave arise:
Truly on him the spirit did descend,
For he by works divine its influence proved;
Of all our race Consoler, Guide, and Friend,
By heavenly Love, divine Compassion moved;
Oh, that his spirit might on us abide,
And flow in healing streams on every side!

J. V.

FANNY FORRESTER'S BIRD.

We mentioned the other day that a paragraph in the Madmain Free Press announced that a daughter had been born to Mrs. Judson of the mission at Maulmain, formerly well known under her *nom de plume* of Fanny Forrester. We are glad to have more decided confirmation of the fact from the lady's own testimony, which is not so metaphorical that there will be any question of its signification. The lines, which follow, and which bear date, Maulmain, January, 1848, (Fanny is at the antipodes, you must remember,) are from the June number of the Columbian Magazine, where they appear under the title of "My Bird."—[Transcript.

Ere last year's moon had left the sky,
A birdling sought my Indian nest,
And folded, oh so lovingly!
Her tiny wings upon my breast.

From morn till evening's purple tinge,
In winsome helplessness she lies.
Two rose leaves, with a silken fringe,
Shut softly on her starry eyes.

There's not in Ind a lovelier bird;
Broad earth owns not a happier nest;
Oh God, thou hast a fountain stirred,
Whose waters never more shall rest!

This beautiful, mysterious thing,
This seeming visitant from heaven,
This bird with the immortal wing,
To me—to me, thy hand has given.

The pulse first caught its tiny stroke,
The blood its crimson hue, from mine;—
This life which I have dared invoke,
Henceforth is parallel with thine.

A silent awe is in my room—
I tremble with delicious fear;
The future, with its light and gloom,
Time and Eternity are here.

Doubts—hopes, in eager tumult rise;
Hear, oh my God! one earnest prayer:—
Room for my bird in Paradise,
And give her angel plumage there!

MISCELLANEOUS.

INTERESTING IRISH HISTORY.

Rev. Mr. King, on Monday evening, at the Winter street church, gave some interesting details of Ireland's ancient history, from which it appeared that the original inhabitants were of Syro-Phœnician origin, and familiar to the civilized world some six or seven centuries before the Christian era.—It was, with the islands west of Ireland, resorted to for metals—the name Britain signifying lead mines.

He said the degradation and restlessness of the modern Irish ought to be charged to the mistakes of the times—to mal-government policies—rather than to any specially bad spirit of the Roman Catholics.

Ireland, he said, was mentioned in Carthaginian history six centuries before Christ, where more extensive arrangements are mentioned for prosecuting the trade in metals with this nation. After the Greeks obtained possession of this trade, many of their words became incorporated with the Celtic language, and are still numerous.

Their form of worship, till the second century, very nearly resembled the fire worship of ancient Persia—The round towers, used for sacrifices, may still be found in Ireland, the same as in the east of Persia, and bearing the same name.

The intelligent, and yet ferocious inhabitants, (made ferocious by their religious rites, their human sacrifices,) never sunk under Roman power. No Roman soldier ever stood upon their soil, and from their determined resistance to Roman power, they would not receive Roman missionaries. Yet they very early received Christianity in the southern provinces from Spain, whither it was carried by the Apostle Paul. It has been remarked that Christianity followed paganism, in the wake of Alexander's conquests, which planted the language and civilization of the Greeks,—thus preparing the way for the introduction of the gospel in that language.

Tertullian speaks of Ireland as subject to Christianity in the third century, but not through missionaries from Rome.

Mr. King then proceeded to demonstrate that St. Patrick was not a Roman Catholic, but a Presbyterian from Milesia, where he had been taught to read the Bible by his pious mother, and having been taken captive in war was carried to Ireland and labored as a slave seven years. Thus he became familiar with the language and idolatry of the Northern districts, which had not, like the Southern, become Christian. After regaining his freedom and returning to his native country, he had a remarkable dream, which he considered a call of Providence to return to Ireland and teach the people Christianity. And in this mission he had wonderful success—King Logare being the first convert. He quoted from "St. Patrick's Confessions," that his father was a deacon and his grand-father a priest; showing that he did not understand the doctrine of the celibacy of the priesthood.

Mr. K. said, his object in visiting this country was, to enlist the sympathies of the Americans to aid in sending the Bible, and an American, religious literature, unsectarian, to the Roman Catholics of Ireland, whose hearts had been won by the splendid munificence of this country in relieving their temporal wants. This unparelleled generosity, he said, had developed the unbounded resources of America, and led the Protestants of distracted Ireland to turn their eyes to this country as their only hope.—And he had come to ask, that American Christians, of every name, would give to that famishing people a proof that they really prize spiritual and eternal far above merely temporal interests. [Journal.

HOW IT STRIKES A STRANGER.

"Of the city of New York itself, I have seen as much as a person well could see in a week, by dint of hard walking, much riding, and close observation. I have visited the Croton Reservoir and Aqueduct, Greenwood Cemetery, the Navy Yard, Trinity Church, the Five Points, &c. But after all, it is literally true that I have not been able to see the city for the houses. It has been a very superficial view—a look at the mere surface—the mysteries of life and death, of joy and sorrow, lying beneath are covered up from human observation. It is best, no doubt, that it is so. What living man could look upon them in their awful nakedness and not grow sick of life!

"New York is distinguished for the number and architectural beauty of its churches. I looked upon them as beautiful specimens of art. I could not be convinced they were true temples of religion. They are for the most part, inhabited by the spirit of pride and trade. One of them has an income of millions, derived, in part, from the wages of prostitution! Into another, Christ himself, were he on earth again, could not enter without a ticket from a pew holder! All of them lift their towering heads in sight of the destitution of thousands of human beings without a single adequate effort for their relief. Yet there are many good men among them, who are anxiously inquiring for light and knowledge."—*Cin. Herald.*

TRUE HOSPITALITY. That eccentric but brilliant writer, Ralph Waldo Emerson, has the following admirable remarks on this topic,:

I pray you, Oh! excellent wife, cumber not yourself and me to get a curiously rich dinner for this man and woman who have alighted at our gate; nor a bed chamber made ready at too great a cost; these things, if they are curious in them, they can get for a few shillings in any village; but rather let this stranger see, if he will, in your looks, accents and behavior, your heart and earnestness, your thought and will which he cannot buy in any city, which he cannot buy at any price in any city, which he may well travel twenty miles, and dine sparely and sleep hardly to behold. Let not the emphases of hospitality lie in bed and board; but let truth and love, and honor, and courtesy, flow in all thy deeds.

REVERENCE FOR AGE.

How beautiful it is to see the young reverence old age! We never see a little boy bowing respectfully to an aged man in the street, but we feel sure he is a good boy. "Reverence is always due to aged people. Good nature, and a proper education, say to the young: Reverence old age. Gray hairs are a crown of glory, when found in the way of righteousness. The promptings of our kindly nature teach us to respect the aged, to rise up before the hoary head. The dim eye, the furrowed brow, and temples thinly clad,—who would not respect, reverence, and love them?"

LUTHER AND THE BIRDS. With the birds of his native country Martin Luther had established a strict intimacy, watching, smiling, and thus sweetly moralizing over their habits. "That little fellow," he said of a bird going to roost, "has chosen his shelter, and is quietly rocking himself to sleep, without a care for to-morrow's lodging, calmly holding by his little twig and *leaving God to think for him.*" Christians, in all your situations, you must do the same.—Discharge your duty, and "leave God to think for you."

THE DAUGHTER OF A KING.

One day a poor woman called upon two elegant and pious young ladies, who received her with Christian affection, and sat down in the drawing-room to converse upon religious matters. At this moment a dashing lad came in, and appeared astonished at seeing so humble a visitor; one of the young ladies started and said, "Brother, don't be surprised; this is a King's daughter, but she has not got on her fine clothes."

AN INDEPENDENT FOET. The Tribune publishes a letter from a young man, whom the editor describes as a "thorough classical scholar and a true poet," in which he gives the following description of his mode of getting along:

"For the last five years, I have supported myself solely by the labor of my hands. I have not received one cent from any other source; and this has cost me so little time—say, a month in the Spring and another in the Autumn—doing the coarsest work of all kinds, that I have probably enjoyed more leisure for literary pursuits than any contemporary. For more than two years past, I have lived alone in the woods, in a plastered and shingled house entirely of my own building, earning only what I wanted, and sticking to my proper work. The fact is, Man need not live by the sweat of his brow—unless he sweats easier than I do—he needs so little. For two years and two months, all my expenses have amounted to but 27 cents a week, and I have fared gloriously in all respects. If a man must have money—and he needs but the smallest amount—the true and independent way to earn it is by day labor with his hands at a dollar a day. I have tried many ways and can speak from experience."

LETTER BY JOHN QUINCY ADAMS IN THE 10TH YEAR OF HIS AGE.

[To his Father.]

BRAINTREE, June the 2nd, 1777.

Dear Sir:—I love to receive letters very well, much better than I love to write them. I make but a poor figure at composition. My head is much too fickle. My thoughts are running after birds' eggs, play and trifles, till I get vexed with myself. Mamma has a troublesome task to keep me steady, and I own I am ashamed of myself. I have but just entered the third volume of Smollett, though I had designed to have got half through it by this time. I have determined this week to be more diligent, as Mr. Thaxter will be absent at court, and I cannot pursue my other studies. I have set myself a stint, and determine to read the third volume half out. If I can but keep my resolution, I will write again at the end of the week, and give a better account of myself. I wish, sir, you would give me some instructions with regard to my time, and advise me how to proportion my studies and my play, in writing, and I will keep them by me and endeavor to follow them. I am, dear sir, with a present determination of growing better,

Yours,

JOHN QUINCY ADAMS.

P. S. Sir,—If you will be so good as to favor me with a blank book, I will transcribe the most remarkable occurrences I meet with in my reading, which will serve to fix them upon my mind.

LIEUT. GOV. PHILIPS. Many years since, when the late Lieut. Gov. Philips, of Andover, Mass., was a student at Harvard College, owing to some boyish freak, he quit the University and went home. His father was a grave man, of sound mind, strict judgement, and of few words. He inquired into the matter, but deferred expressing any opinion until the next day. At breakfast, he said, speaking to his wife, 'My dear, have you any tow-cloth in the house suitable to make Sam a frock and trowsers?'' She replied yes. "Well," replied the old gentleman, "follow me, my son." Samuel kept pace with his father as he walked near the common, and at length ventured to ask, "What are you going to do with me, father?" "I am going to bind you an apprentice to that blacksmith," replied his father; "take your choice; return to college, or you must work." "I had rather return," said the son. He did return, confessed his fault, was a good scholar, and became a respectable man. If all parents were like Mr. Philips, the students at our colleges would prove better students, or the nation would have a plentiful supply of blacksmiths.

ANECDOTE OF DR. CHALMERS.

Dr. Alexander, of Scotland, says—"Frequently has it been my privilege to follow him to some country district, and hear him, in language which he labored to reduce as much as possible to the standard of "the common people," announcing to them the way of salvation and the path to heaven. Sometimes, also, it was my lot to be his companion to some wretched hovel, where I have seen him take his seat by the side of some poor child of want and weakness, and patiently, affectionately, and earnestly strive to convey into his darkened mind some ray of truth that might guide him to safety and to God. On such occasions it was marvellous to observe with what simplicity of speech that great mind would utter truth. One instance of this I must be allowed to mention. The scene was a low, dirty hovel, over whose damp and uneven floor it was difficult to walk without stumbling, and into which a small window, coated with dust, admitted hardly enough of light to enable an eye unaccustomed to the gloom to discern a single object. A poor old woman, bed-ridden, and almost blind, who occupied a miserable bed opposite the fire-place, was the object of the doctor's visit. Seating himself by her side, he entered at once, after a few general inquiries as to her health, into religious conversation with her. Alas! it seemed all in vain. The mind which he strove to enlighten had been so long closed and dark, that it appeared impossible to thrust into it a single ray of light. At length, she said, "Ah! sir, I would fain do as you bid me, but I dinna ken how; how can I trust in Christ?" "O, woman," was his expressive answer, in the dialect of the district, "just *lippen* to him." "Eh, sir," was the reply, "and is that a'?" "Yes, yes," was his gratified response, "just lippen to him and lean on him, and you'll never perish." To some, perhaps, this language may be obscure, but to that poor dying woman it was as light from heaven; it guided her to the knowledge of the Saviour, and there is good reason to believe it was the instrument of ultimately conducting her to heaven.

It is not easy to give an English equivalent for the word "lippen." It expresses the condition of a person, who, entirely unable to support or protect himself, commits his interests, or his life, to the safe keeping of some person or object. Thus a man crossing a chasm on a plank, *lippens* to the plank; if it give way he can do nothing for himself. The term implies entire dependence, under circumstances of risk and helplessness."

THE CONFIDENCE OF A DYING CHRISTIAN

Rev. Mr. H. was for many years a co-pastor with the Rev. Matthew Wilkes, of the congregation at the Tabernacle and Tottenham-court chapel, London. His venerable colleague, who called upon him a few hours before his death, in a characteristic conversation, said, "Is all right for another world?"

"I am very happy," said Mr. H.

"Have you made your will?"

Mistaking the question—"The will of the Lord be done," said the dying Christian.

"Shall I pray with you?"

"Yes, if you can;" alluding to Mr. Wilke's feelings, at that moment considerably excited.

After prayer, "Well, my brother, if you had a hundred souls, could you commit them all to Christ now?" alluding to an expression Mr. H. frequently used in the pulpit.

With a mighty and convulsive effort, he replied, "A million!"

WHITELOCK AND HIS SERVANT.

When Whitelocke was embarking as Cromwell's envoy to Sweden, in 1652, he was much disturbed in mind as he rested at Harwich on the preceding night, which was very stormy, while he reflected on the distracted state of the nation. It happened that a confidential servant slept in an adjacent bed, who, finding that his master could not sleep, at length said, "Pray sir, will you give me leave to ask you a question?" "Certainly." "Pray sir, don't you think that God governed the world very well before you came into it?" "Undoubtedly." "And pray sir, don't you think he will govern it quite as well when you are gone out of it?" "Certainly." "Then sir, pray excuse me, but don't you think you may trust him to govern it quite as well as long as you live?" To this question Whitelocke had nothing to reply; but turning himself about, soon fell fast asleep till he was summoned to embark.

ENGLAND A GARDEN.

There is but one word descriptive of English scenery—England is one great garden. Everybody says so, because nobody can say anything more or less. It looks much like the immediate neighborhood of Boston. Many slopes of gentle hill sides, or stretches of meadow, reminded us vividly of the undulations of Roxbury and Brookline, and the banks of the Charles, which is a very good sample of an English river, of the *largest* size. To an American eye, accustomed only to the beginnings or progress of things, it is very delightful to come upon a country that is *finished*. The order, plan, cultivation of English ground, seems perfect. You may ride fifty miles, and not see one neglected plot of land, one broken down fence, one new building, one make-shift device. But amid all this perfection of agriculture, all this order and solidity, and finish of structure, it is painful to see how little room the people take up; how inferior their accommodations are; how small a feature the homes of the million form in the landscape.—The dwellings of those who cultivate this soil are hardly higher than the hedges, and wear the look of stone-sheds or places for farming tools. We could not help continually asking where are the people, and where do they live, who did all this work?—*Rev. H. Bellows.*

TOLERATION IN FRANCE.

[The Puritan's English Correspondent, who in a letter dated May 5, repors briefly the London May meetings, gives the remarks of the Hon. and Rev. Baptist Noel at the Wesleyan Miss. Soc. on the state of things in France as follows:]

He expressed admiration at the marvelous self-control of the people of Paris in February, and referred with pleasure to the fact that the Provisional Government had abandoned the prosecutions against Protestant preachers, which the late government justified at the instigation of the priests, and had remitted penalties where they had been incurred.

Mr. Noel's views of France were confirmed by the Rev. Mr. Arthur a missionary from Paris, an Irishman, who expressed his conviction that that the great body of the French nation are firmly attached to order, and that is is no danger of anarchy.

The income of the Society is 103,000 pounds.

AN EXPEDITION IN RELATION TO THE SOLAR PARALLAX. A memorial has recently been presented to Congress, and received with favor, to set on foot an expedition to the most southern available position on the Western Continent for the purpose of making observations of the planet Venus, with a view to a more accurate determination of the solar parallax, which involves not only the distance of our own planet from the sun, but the dimensions of the orbits of all the bodies of our solar system. The utility is to present data for a new and more accurate determination of the Longitude. The proposed station in Chili will afford an ample base of six thousand miles. The Committee recommended an increase of the appropriation of five thousand dollars. [N. Y. Star.

SCIENTIFIC EXPEDITION. Mr. W. H. Tappan, a young artist of Boston, who has been connected with Professor Agassiz for the last two years, left this city day before yesterday in the steamer Martha, on a scientific excursion to the Rocky Mountains, to Oregon, and perhaps to California. Mr. Tappan will make accurate drawings of all the natural objects and preserve specimens of all the curiosities to be found in the extensive region which he designs to explore. He is also engaged to add to the Royal Museum of Paris, the Royal Society of Berlin, and the Museum of Neufchatel, in Switzerland. The enterprise is a hazardous one, but it will not be without gratifying results. [St. Louis Republican.

Miss Maria Mitchell of Nantucket, discoverer of the comet of that name, says the Traveller, was unanimously elected an honorary member of the American Academy of arts and Sciences at their last general meeting. This is believed to be the first honor of the kind conferred upon a lady in this country; Miss Caroline Herschell and Mrs. Somerville some years since were elected honorary members of the Royal Astronomical Society of London.

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Embossed Centre Table and Piano Covers, Quilts, Blankets, Cottons, Flannels, and every description of HOUSEKEEPING GOODS.
DANIELL & CO.,
201 WASHINGTON ST.
april15 eopiseopos2m

RE-OPENING
—OF—
JEWETT & PRESCOTT'S
SILK AND SHAWL STORE,
—IN—
MILK STREET,
A FEW STEPS FROM WASHINGTON STREET.

RECEPTION BY THE LATEST ARRIVALS,
—OF—
500 PACKAGES
SILK GOODS AND SHAWLS,
Unsurpassed in Beauty and Variety of NEW STYLES,
By any assortment in the United States

JEWETT & PRESCOTT'S PLAN, OF COMBINING THE
WHOLESALE AND RETAIL
BUSINESS in Milk street, has received PUBLIC APPROBATION of the MOST DECIDED CHARACTER, which circumstance has rendered the Enlargement of their Establishment absolutely necessary.
THE MILK STREET
Silk and Shawl Store,
HAS ACCORDINGLY BEEN
ENLARGED, RE MODELED AND IMPROVED,
from one Extreme to the other, and now
PRESENTS AN APPEARANCE
TRULY MAGNIFICENT,
AND WORTHY THE NOTICE OF PURCHASERS FROM EVERY SECTION
OF
NEW ENGLAND.
☞ The Complete Sale of J. & P.'s Stock during the months of December and January, enables them to open the SPRING BUSINESS without a Dollar's Worth of Old Goods, which cannot be said by any other firm in the City of Boston.

THE ABOVE
500 PACKAGES
NOW OPENING, CONTAIN
LONG AND SQUARE SHAWLS,
OF EVERY DESCRIPTION.
SILKS AND SATINS,
FOR DRESSES,
All of which are in Colors, Designs and Qualities, wholly arranged by ourselves, and Manufactured for the MILK STREET SILK AND SHAWL STORE,
ALONE!!!
—ALSO—
VISITES, AND VISITE SILKS,
VELVETS,
CHOICEST QUALITIES OF
Bombazines, Alpines, Alpaccas,
AND A LARGE VARIETY
of Goods that do not come under the head of Silks and Shawls. It is an UNDENIABLE FACT that a very large Proportion of the
SILK GOODS
—AND—
SHAWLS
CONSUMED IN NEW ENGLAND, PASS THROUGH OUR HANDS,
and this Circumstance alone sufficiently demonstrates to Purchasers the advantage of Buying at HEAD QUARTERS, and from FIRST HANDS, where the
LOWEST PRICES,
—AND—
LATEST STYLES OF GOODS,
CAN ALWAYS BE SECURED.
THE LADIES,
WILL FIND OUR RETAIL DEPARTMENT
UNDER THE
MOST PERFECT MANAGEMENT,
AND FILLED WITH
CHOICE AND FASHIONABLE GOODS,
DIFFERENT FROM THOSE TO BE FOUND ELSEWHERE.
JEWETT & PRESCOTT,
MILK STREET,
NEXT TO THE OLD SOUTH CHURCH.
march11 2mis1mos

ORCHARD HILL FAMILY BOARDING SCHOOL. Mr and Mrs Mack, formerly of Cambridge, have opened their Boarding School in a new house planned and furnished expressly for the accommodation of twelve pupils. Their course of instruction will embrace the Ancient and Modern Languages, and the English branches usually pursued in Academies.
The house is situated in Watertown, near the Watertown and West Cambridge Depot, on the FITCHBURG RAILROAD, six miles from Boston, in the midst of extensive and diversified grounds, in the immediate vicinity of the well known Wellington Hill, commanding a wide and beautiful prospect; is well warmed, well ventilated, and supplied with an abundance of pure spring water in each story; also a bathing room, containing a douche, shower bath, &c. &c.
Mr. C. E. Horn is Teacher of the Piano and Singing. The Summer Quarter will commence on Monday the 13th of May.
REFERENCES.—Prof. Beck, Rev. R. M. Hodges, Cambridge, Jas. Brown, Esq., (Little & Brown,) Boston.
For further particulars, address Mr and Mrs Mack, care of S. O. Mead, Esq., Boston.
Dec. 1st, 1847. osly jan29

WALTER I. FROST,
IMPORTER AND DEALER IN
HOUSEKEEPING HARDWARE,
—AND—
CUTLERY,
No. 182 WASHINGTON STREET,
2 doors north of Franklin,
JUST imported, and now open, a superior lot of Knives and Forks, Tea Trays, Scissors, Pocket Knives, &c., &c., at the lowest prices.
FISHING TACKLE,
consisting of an assortment of Rods, Reeds, Lines, Hooks, Flies, Gut, &c., always on hand and at low prices. cowiseowostf april22

CORBETT'S UNRIVALLED
COMPOUND SYRUP OF SARSAPARILLA.

THE Subscribers having purchased of Dr. Corbett, of Shaker Village, Canterbury, N. H., the exclusive right for the sale of this invaluable preparation, now offer the same to the public, under the amplest testimonials as to its signal and efficacious qualities. It stands unrivalled in cures of the most inveterate cases of Scrofula and all diseases of the Blood. It also, by its powerful alterative qualities securely and permanently effects a full restorative to Health in cases of Chronic Inflammation of the Digestive Organs, Dyspepsia or Indigestion, Jaundice, Weakness and Soreness of the Stomach, Salt Rheum; all Cutaneous Eruptions, Erysipelas, &c., &c.
The fact is well established by Medical Writers.—The Phthisis Pulmonachs or *Consumption*, a disease most fatal in this Country, most generally originates in a Scrofulous state of the System. Diseases of the Liver and affections of the Biliary secretions often originate with persons of Scrofulous taint. And before such diseases can be mitigated or arrested, this Scrofulous Diathesis must be removed. This, the present preparation, is warranted *Effectually to do.*
The Formula has been laid before the New Hampshire Medical Society and was there approved. And the celebrated Dr. Twitchell of Keene, N. H., who has personally tested its virtues, and approves and prescribes this medicine in his general practice, pronounces it, the *best preparation of Sarsaparilla ever known*" and cordially affords it his full commendation.
It is not the design or purpose of the Originator or the Proprietors of this Medicine, to attempt to bring it into notice or repute, by publishing accounts of extraordinary cures it has effected, or the great relief and benefit which hundreds and thousands have realised from its use.
But the Proprietors rely upon the *merits of this* medicine *alone* to bring it into general use. Its virtues have been tested through a process of years in every form of Scrofula affection, &c. And it is designed as a permanent, substantial and standard medicine, and may always be depended upon by the Medical Faculty and all others to be just what it purports to be. The *form* of this preparation, its Component *Parts*, &c., have been placed with the most distinguished Physicians of the country. Among those in this city, are Dr. J. C. Warren, Dr. J. W. Warren, Dr. J. Hayward, Dr. John Jeffries, Dr. J. V. C. Smith and others. Several of whom have given their names in writing in favor of this medicine.
At the recent Exhibition of the Massachusetts Charible Association, held in this city, September 1847, the Judges on Chemicals made the following report.
"The Compound Syrup of Sarsaparilla as prepared by Dr. Corbett of the Shaker Society, Canterbury, N. H., the Committee have carefully examined. It comes sustained by the names of the most distinguished Physicians in the country, and from a knowledge of its component parts, the Committee cannot but express their full belief as to its efficacious qualities. The ingredients entering into its composition are of such a highly useful and alterative quality, that the Committee, willingly pronounce it to be the BEST preparation of Sarsaparilla Syrup yet known; and as such think it deserving of a Diploma." (Signed by)
JOHN W. WEBSTER, Professor of Chemistry in Harvard College.
MARTIN GAY, M. D., Chemist, Boston.
J. V. C. SMITH, M. D., Editor of the Boston Medical and Surgical Journal—and others.
Under a full conviction of the virtues of this medicine, without accumulating facts as to the same, the Proprietors with all confidence now place it before the public as a preparation not equalled by any, yet even discovered.
For sale by the Proprietors, in any quantity.
EDWARD BRINLEY & CO.,
No. 34, South side Faneuil Hall, and their appointed Agents. march11

MRS. S. MOTT
FEMALE PHYSICIAN.

HAVING entirely retired from travelling, informs her patients and the public generally that she may at all times be found at her residence,
NO. 40 CAMBRIDGE STREET,
Opposite Lynde street, Boston, Mass.
where she will attend to all diseases incident to the human frame, in man, women and children, EXCEPT THOSE ARISING FROM IMMORALITY.
MRS. MOTT has had great experience and success in her practice, which from her long location in Boston is too generally known to require further comment. Her remedies are entirely vegetable, and her method of treatment and curing, different from any other practitioner. She has many advantages over others, as she receives many of her
ROOTS, HERBS, GUMS, BALSAMS AND ESSENTIAL OILS,
from Europe, where they are raised and gathered expressly for her, and with which she is enabled to cure many diseases which have baffled the skill of some of the most talented and eminent physicians in the country. Persons residing at a distance from Boston, who cannot make it convenient to consult Mrs Mott personally, can do so by letter—(directed as above,) explaining their case fully, and receive her answer by return of mail.
MEDICINES forwarded in perfect safety, by the different expresses from Boston, to all parts of the United States.
☞ LETTERS must in all cases be post paid, and they will be promply attended to. 1y je

CHRISTIAN HYMNS; FOR PUBLIC AND PRIVATE WORSHIP. Compiled by a Committee of the Cheshire Pastoral Association. Ninth Edition.
The publishers respectfully ask attention to this new Collection of Hymns for the Societies of the Unitarian denomination. The highest commendations have been bestowed upon it by those by whom it has been examined, and who are qualified to judge of its value.
As an evidence of the estimation in which the 'Christian Hymns' is held, we are permitted to give the following:
[Extract from a letter by Rev. Dr. Francis of Cambridge.]
'I have looked through the book with great satisfaction; and I feel that our community are under much obligation to the Committee of the Cheshire Pastoral Association for the very valuable contribution to the beauty and interest of public worship. I find in your collection many hymns that are new to me, and—what I should hardly have expected—are likewise among the best that I have ever seen. The selection is made with great good taste, and with a judgment that happily provides some fitting strain of sacred poetry for every occasion and subject. The number of hymns is large, but I think none too large; and it is surprising how few poor ones there are among so many.'
The following Societies have introduced the 'Christian Hymns' into their Churches:—
Broadway Society, South Boston, Mass.
Rev. Mr. Stearns's do, Hingham, Mass.
Rev. Mr. Coe's do, East Medway, Mass.
Rev. C. Palfrey's do, Barnstable, Mass.
———— ————Chapel, Taunton, Mass.
————, Hopkinton, Mass.
Rev. Mr. Leonard's Society, Dublin, N. H
Rev. Mr. Livermore's do, Keene, N. H.
Rev. Mr. Whitewell's do, Wilton, N. H.
Rev. Mr. Cutler's do, Peterboro', N. H.
———— ————, Pomfret, Vt.
Rev. John Pierpont's, Troy, N. Y.
Rev. C. Bradford's, Bridgewater, Mass.
Rev. H. Lambert's, East Cambridge, Mass.
Rev. Mr. Tilden's, Concord, N. H.
Rev Samuel Barrett's, Boston.
Chapel of the Divinity School, Cambridge.
Rev Mr Fosdick's, Boston.
Rev. W. Gilbert, Harvard, Mass.
Mount Pleasant Congregational Church, Roxbury
Rev Mr Lord's